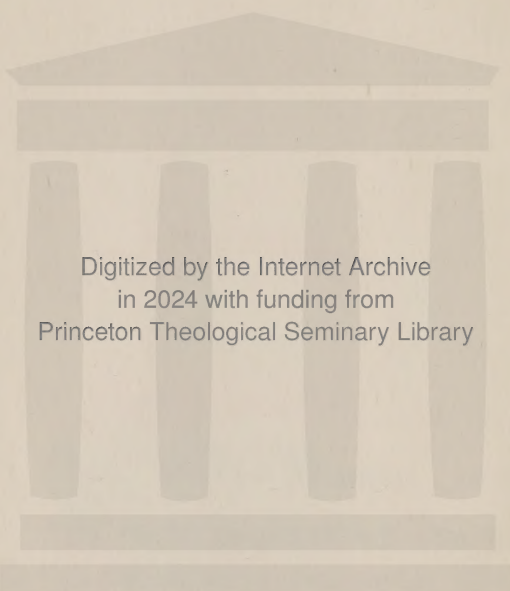




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The resurrection of the dead



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THE
RESURRECTION
OF THE
DEAD.

BY
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Author of "The Prodigal Son."

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PREFACE.

THE Resurrection of the Dead is a doctrine which has too much fallen out of notice. Certainly it has not that prominence in preaching, nor in religious literature, which its importance demands. Nor does it receive the attention which the Holy Spirit bestows upon it in the Epistles of Paul. There it is made a cardinal doctrine of our faith, and so associated with Christ's resurrection, that if we deny the resurrection of the dead, we necessarily ignore Christ's resurrection. And the conclusion drawn is that our sins remain unforgiven. With a terseness of logic that is unsurpassed by the schoolmen, Paul states the whole question : "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not raised, your faith is vain ; ye are yet in your sins."

If man be a creature of soul *and* body, ought not the future of his *body* engage our thoughts, as well as the future of his soul? The *full* and *complete* immortality of man comprises *both* natures. The immortality "brought to light" by our Lord is not alone the future existence of the soul, but likewise the future existence of the body. Our Saviour redeems *each* by his own precious blood. The whole man was purchased—the body from the decay of the grave, and the soul from the corruption of sin. If, then, our thoughts glow with rapture at the anticipation of happiness beyond the pilgrimage of this life, why ex-

clude the body from its share, and restrict our hopes to the soul? Indeed, no small measure of that future bliss will be associated with the body, and will be inherent in it. For man does not attain the highest degrees of heavenly felicity, until the resurrection has reinvested him with *that* tabernacle, "the building of God, a house not made with hands, eternal in the heavens;" until he is "clothed upon with our house which is from heaven."

The resurrection of the dead is one of the recondite revelations of the Scriptures. But, for that reason, we are not debarred a proper investigation of the doctrine. It is revealed that we may seek an understanding of it, so far as man's feeble intellect may try itself on the deep things of God. "If it be true that human nature, in its present form, is only the rudiment of a more extended and desirable mode of existence, we can hardly do otherwise than assume that the future being must lie so involved in our present constitution as to be discernible therein, and that a careful examination of this structure, both bodily and mental, with a view to the supposed reconstruction of the whole, will furnish some means of conjecturing what that future life will be, at least as to its principal elements. It remains, then, to be seen whether something of this sort may not actually be effected; and in attempting it we are not left totally at large, or without hints of the path we should attempt; for if the inspired writings be always listened to where they give any distinct testimony, and are narrowly scrutinized also in every instance of a casual allusion to facts not explicitly revealed, they furnish a guidance such as may save endless wanderings in a false direction. Nevertheless, in using this guidance, the conditions that belong to it should be borne in mind, lest we should

be led astray by taking it for what it is not." "On the path we are about to pursue, no practical evil can arise so long as we carefully abstain from the error of confounding the deductions of reason with the testimony of the inspired writers, nor ever allow any part of the authority, or of the serious and sacred import that attach to the latter, to be extended to the former. To intrude into things not seen, under the influence of a 'fleshly mind,' is a grave fault, and especially so if, on the strength of the most reasonable theory, we are led to bring into question a particle of that which the text of Scripture, duly interpreted, requires us to believe. Yet there is a path, as I humbly think, which runs clear of both the errors above mentioned, and in following it awhile, as I propose to do, I shall endeavor to discard the gay dreams of the fancy, fraught with the images of earth, and shall hold everything light which countervails, or which will not readily consist with, the sure words of Christ and his Apostles."* Such a path the author of this book has endeavored to pursue. Except in one chapter, I have not gone into a philosophical discussion of questions associated with this truth, and arising out of the properties of matter. For my design is simply to present that view of the resurrection which may be obtained from combining and arranging the different statements which are found scattered throughout the New Testament. This volume is designed as a popular treatise. It is not written for theologians, but for intelligent Christian readers, whose minds may need instruction on this much neglected subject.

The author rejoices that recently some attention has

* Taylor's *Physical Theory of Another Life*, pp. 10 and 11.

been directed to this great doctrine of Christianity—the resurrection of the dead. Several works on this subject have been published since the plan of this volume was formed, and most of the materials gathered. But none of them interfere with the field of the present treatise. They are devoted mainly to a discussion of the immortality of the soul, while the resurrection of the body is brought in as an appendage. The author is not aware of a publication which fills the vacuum which he has attempted to occupy by the present effort. He is painfully conscious of the imperfections of these chapters; but if this attempt shall stimulate or provoke more competent minds to undertake what, to the writer, has been a most pleasurable task, the mission of this volume will be accomplished.

G. S. M.

NEWTON, N. J., April, 1866.

CHAPTER I.



THE HUMAN BODY.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—GEN. ii. 7.

“Tell, if ye know how came I thus; how here.
Not of myself; by some great Maker, then,
In goodness and in power pre-eminent.”

WE believe that the human race had its origin in Adam and Eve. We also believe that all things had a beginning. Whence, then, did the progenitors of men have their origin? How did their *bodies* begin to be? The only satisfactory account, which has stood the test of time, discovery, and research, is the record in the opening chapters of Genesis.

However trustworthy this history may be to the Christian, the infidel has dealt ponderous blows upon it, if possible, to destroy its testimony as to the origin of the human race. A few years ago the Development Theory, as it was called, rose up, boasting itself to be somewhat, and to which a number of men

joined themselves. This system and its satellites were the pride of disbelievers, and claimed to annul the authority of the entire Scriptures. It caused many a champion of the Gospel to pause a moment, for it was framed with much art, and great show of science. But the sensation was of short duration. For true philosophy soon pointed out its absurdities.

The theory briefly is, that the first man was the last of a long series of developments, which began with the very lowest and feeblest germ of life. Water contains the weakest form of animate being. Here man's lineal descent began, and thence upward through fishes, frogs, four-footed beasts, and monkeys, and orang-outangs, nature worked its way, until, at last, the body of man in its present condition is the product. By a similar gradual process, from the faintest glimmer of instinct, the mind of man was constituted. Although this theory, as originally presented, has few adherents, yet various modifications of it are advocated by men of science, who discard the Scriptures.

It is not necessary in this day to mention physiological objections. And yet two argu-

ments against such a process, appealing to common sense, may be left by the way.

1. If this kind of development be a law of nature, *how is it that nature has now ceased to obey that law?* Why are there not specimens, in these times, of this progressive advance in the same species, from lower to higher grades of life? On the continent of Africa, where this pretended development has reached its highest point in the Gorilla—nearest of all brutes to man—how is it that nothing nearer to man than this brute has ever been discovered?

Again, *if physical progress be the law of humanity, why has not man improved?* Why has not the pressure of this law carried the Hottentot to a tolerable degree of physical perfection, if not of civilization? Is it not rather a rule that the degraded remain such, or only sink to lower depths of deterioration? There is no self-recuperative power in fallen human nature. Indeed, is there in any kind of life, vegetable or animal? Fruits and grain, without the assiduous cultivation of man, decline in quality. Let wheat be self-sown, and untilled, and speedily it becomes again the wild

grass of Thibet. Our domestic animals have not made themselves what they are. *Man's* training and skill in their breeding has elevated them to their present standard of excellence. The Esquimaux and Hottentot are no farther advanced as a race than they were when first known to history. No! the teaching of history is rather that men grow worse when left to themselves,—become dwarfed in intellect, and deteriorated in body. Seeds of vice are inherent in his heart, which sap the powers of his soul and the vigor of animal life. Have the inhabitants of Egypt retained their wisdom and their arts, or their physical beauty? Are the plains of Babylon any longer the home of the Astronomer and the acute Chaldee? Ah, no! wisdom flows not in the blood, nor is it indigenous to any clime. It springs and grows and blooms most richly where is “the fear of the Lord, and the knowledge of the Holy.”

It is well to know that a theory so contrary to Scripture and experience is also discarded by the most eminent naturalists. Professor Pictet says, “The theory of the transformation of species appears to us entirely inadmissible,

and diametrically opposed to all the teachings of zoology and physiology.” Agassiz declares, “It cannot be denied that the species of different successive periods are supposed by some naturalists to derive their distinguishing features from changes which have taken place in those of preceding ages ; but this is a mere supposition, supported neither by physiological nor geological evidence. On the contrary, it is known that the evidence furnished by the Egyptian monuments, and by the most careful comparison between animals found in the tombs of Egypt with the living specimens of the same species obtained in the same country, that there is not the shadow of a difference between them for a period of about five thousand years. Geology only shows that at different periods there have existed different species ; but no transition from those of a preceding into those of the following epoch has ever been noticed anywhere.” Says the same eminent naturalist, “All these beings (animal) do not exist in consequence of the continued agency of physical causes, but have made their successive appearance upon the earth by the *immediate intervention* of the Creator.”

Turning now from human speculation, let us investigate the account in Genesis. "For the entrance of Thy word giveth light." "The testimony of the Lord is sure, making wise the simple." The words describing the creation of man's body impress us with the idea that more than mere bones, flesh and muscle were then made. "The *Lord God* formed man of the dust of the ground," and *then* "breathed into his nostrils the breath of life." That is, the formation of the human body was by *immediate divine agency*. The words are not the same as those which describe the other acts of creation. Of those the formula is, "And God said let there be." A word of command sufficed. "Let there be light." "Let the earth bring forth." You notice God did not say "Let there be a body for man." If the body of man is to be regarded as a mere animal structure, why did it not have an origin in a way similar to other animals? When the earth was bringing forth living creatures, each after his kind, cattle and creeping things, why did not man's body also come with these? If that body be as some philosophers, even in these days, pretend, only the climax of a de-

velopment which had been going on for ages, why was not a body already furnished for God to put the living soul into it? Does not such a supposition clash with this first sentence of Holy Writ, which introduces man upon the earth? We are taught by this statement that the creation of man's body was by a direct act. It was moulded out of clay by God himself. The Deity personally engages in the formation of the human body. And thus was there a closer contact between the Creator and man, than between the Creator and aught else on earth which He made.

It will be observed again, that a new term is employed as God proposes to create man. "Let *us* make man." Hitherto the phrase is, "*God* said," and *God* made; but now it is, Let *us* make, "in *our* image and after *our* likeness." It is generally agreed that the Trinity—Father, Son, and Holy Ghost—is designated by the terms *us* and *ours*. This opens an exalted train of thought, which even the most gifted mind cannot exhaust. We know that in the work of redemption, the whole triune nature of Jehovah is actively engaged. The Father loves man, and sends the Son to redeem him. The

Son comes and redeems, while the Holy Ghost applies the Father's love, and the Son's atonement, and thus himself renews and sanctifies the heart. But in the beginning, ere man had an existence, we find these same persons of the Godhead—hitherto undisclosed—coming forth to work together in the creation of man. Well may we pause and exclaim, "What is man that God should be mindful of him" in such a way, take so great an interest in him, as to be unwilling to commit to a Gabriel the creation of his flesh? The glorious Three in One stoops to the task! How deep was God's love to man! It began before his fall. It began before he was created.

And we must further note that this *man was to be a reflection or image of God*. "Let us make man in our *image*, after our *likeness*." Unquestionably this strictly refers to the soul of man as created in "knowledge, righteousness and holiness." But this soul must have a body suited to its dignity. We would not put the Kohinoor diamond in a pine box; its value demands a suitable casket. We would not lodge a king in a hovel, nor in small and uncomfortable apartments; he must have a

palace. Nor would the body of any animal as yet constructed be fit for man's soul. So God wrought a structure "fearfully and wonderfully made," replete with evidences of divine wisdom and goodness. And Adam, as he stood upright, perfect in body and stainless in heart, reflected his Maker's glory; and was as much like God as a human being could be.

And thus we reach the conclusion that the body of man, as originally created, was far nobler and more excellent than the body we now have. There has been physical deterioration. Sin cursed the serpent, the earth, and man himself. That curse reduced the serpent to the most loathsome and hated of living things. That curse sowed the earth with thorns and thistles, and permits man to get his bread from it only by sweat. And can we suppose this curse did not touch man's body? While it blunted every sensibility of his soul, and fouled every aspiration of his heart, and weakened every power of his intellect, did it leave his body unaffected—as pure and noble as ever? No! none of us sees a sound man, for we all suffer *physically* from the blight of sin. We

are diseased in body, and our faculties are enfeebled. The word in Hebrew for man is Enosh, which signifies wretched, sick. This is God's descriptive term for man in his present state. He is *sick*. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." The body is in a state or condition of death, *i. e.*, it is on its way to death, even as the soul is described as spiritually dead.* How much nobler and more exalted the body of Adam was than ours now is, it is impossible to know. But its creation certainly warrants the belief that it was more than a mere organism for eating, sleeping and acting. It subserved higher purposes. It was precisely adapted to the perfect spiritual nature of Adam—to his sinless soul. It was not an ill-fitting garment, nor a cumbersome vehicle for the soul to travel in. It was a fit companion for a spirit, which itself could associate with angels; and did converse with "the voice of God walking in the garden in the wind of the day."

* A favorite expression with Augustine in *Civitate Dei*.

Before the creation of man, or even of the world, an order of beings existed denominated angels. We know nothing in regard to their creation, and but little more regarding the mode of their existence. So far as we can learn they are *unembodied* spirits. When they appeared on earth, they assumed a visible form. Sometimes this was etherial, so that they vanished from sight while the beholder was gazing upon them. On other occasions they were invested with a human body, as in the case of the angels who came to Lot's house. But there is nothing to warrant us in supposing that these were any other than shapes assumed for those occasions, and laid aside when the errand was accomplished. We may, therefore, designate angels to be *spirits without bodies*.

And thus we conclude that there are, within the field of our knowledge, *three* orders of creatures. The lowest is the *brute*, or purely animal, whose entire existence is in a body, and which does not survive that body. Their home is the air, land, and water. They are simply and solely of this earth. Another, and perhaps the highest order, is the angelic, *i. e.*,

the *purely spiritual*, whose whole existence is without a body. They are immortal, and their home is heaven and hell. There would seem to be various grades among these, as we know there are in the animal kingdom. For we read of angels, and archangels, seraphs and cherubim. And a few are mentioned by name, as Gabriel and Michael, as though they were superior to these other.

Intermediate is man's place. He is a creature combining body and soul, the animal and the spiritual, the brute and the angel. He is affiliated to the animals about him. For his body, like theirs, is composed of flesh and blood and bones. Its anatomy and organs are similar. Like theirs it is susceptible to heat and cold, to hunger and thirst. Like theirs it writhes with pain, or is thrilled by joyous sensations. Man also fraternizes with angels. He has intellect and affections. He can reason, remember, will and think. He can love, hate, rejoice and sorrow. Indeed, this dual nature of man is recognized in our common speech. For when one becomes purer, lovelier, and practices more virtues than those around her, we say she is *angelic*; and when

one yields to his fleshly or animal appetites, we call him *brutish*.

God arranged this combined spirit and body for man's welfare and happiness. They were made to work harmoniously. But the first transgression disorganized and disconnected the reciprocal action. Yet, as originally created, they moved as harmoniously as the spheres. The body was a perfect machine, instinct with action only as propelled by the spirit. It was like Achilles' sword, which seemed to be but a part of his hand. The soul makes the acquaintance of the universe through the body. And in the framework of clay it reveals itself, and tells the world what manner of spirit it is. Without this spirit the body would be a helpless and useless organism.

Man's position in creation and his constitution teach us, therefore, that he forms a class by himself; not distinctively body, nor distinctively spirit, but *both*. His soul is not quenched with the death of his body, as are the brutes; and his body does not disappear forever and his soul alone exist hereafter without the body, as do the angels. Hence, as the

brute is an order in the universe distinct and separate ; and as the angel is another and different order ; so is man, *sui generis*—of his own kind.

And now, as confirmatory of this view, we discover a separate sphere of action, and a separate place assigned to man, which require a creature of soul and body to meet their demands. He was at once appointed to be the head and lord of this earth. He was made God's vicegerent on this globe. "And God said, let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. * * And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat." Spirits were not put in subjection under him, but all the animal and vegetable kingdoms were. And the discoveries of each generation prove how fully God has subordinated all terrestrial things to man's use. The very ele-

ments stand obedient to his commands. Water becomes his tireless drudge, relieving him, through the agency of steam, of a vast amount of toil. He makes the lightning his voice. With greater skill than the old fire-god Vulcan, he tames the fierce flame, and makes it lick up dross; and then it transmutes for his service the hardest metals into the implements of industry. Lord of the ocean, more than was Neptune, he launches his storm-defying ship, and calmly passes over the watery waste, making the north star his friendly watcher, and drawing from the pole that subtle magnet which reveals his haven. He bores a road for his iron-horse through mountains, and digs down his wells until they tap the fountains of the great deep. When the forests are failing before his Behemoth of fire, God shows him how to burn stones. When the ocean has become depopulated of the whale, God uncovers to him an ample treasury of oil, in the very soil upon which he treads. Witnessing these and similar tokens of man's primitive nobility as head of terrene creation, well may we break forth in the words of the Psalmist, as his mind glowed

with this meditation, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

As we catch a glimpse of heaven, and there behold man in his restored likeness to God, we infer that he has a position distinct from the angelic host. In the vision of the fourth and fifth chapters of Revelation, we read of a throne, and one sitting thereon, emblematic of Jehovah; next to the throne are four living creatures; and then are four and twenty elders, symbolical of the church, the ransomed children of men; and *after* these are the angels. On this Bengel remarks: "The many angels make a circle; this circle surrounds the throne and the beasts and the elders. The holy beasts (living creatures) are like a part of the throne itself, although they are no carved inanimate figures, but living. The elders, however, are nearer the throne

than the angels. It is a question, on account of the comparison between angels and men, which form of the two orders of creation is the more excellent in its nature. The angels, because they are spirits, so far agree more with the nature of God than ours. But because the Son of God has become man, men also have an honor which the angels have not ; and one might almost say that an angel might wish to be a man, so that he might be like the Son of God in his humanity. There can be no doubt, then, that there is somewhat of man nearer to God than the angels." We have the same thought embodied in the familiar hymn :

Not angels round the throne
Of Majesty above,
Are half so much obliged as we
To our Immanuel's love.

They never sunk so low,
They are not raised so high ;
They never knew such depths of woe,
Such heights of majesty.

The Saviour did not join
Their nature to His own ;
For them He shed no blood divine,
Nor breath'd a single groan.

Well may we say with Clement: "Man is the most beautiful hymn to the praise of the Deity."

This view of the intrinsic excellence of the human body finds a strong confirmation in the manner in which that body is spoken of in the New Testament. The argument in the fifteenth chapter of 1st Corinthians proceeds on the assumption that the body, as well as the soul, is indispensable to the perfect state of humanity. The Bible regards the body as so important a part of man that the phrase "all *flesh*" is used to designate the human race. No disparaging term is applied to it. Not one of those epithets, with which ascetics were wont to stigmatize the body, appears on the Sacred Pages. Under the influence of Eastern mysticism, which regarded all sin as lodged in matter, the body was held, not as a part of man's better nature, and the nursing mother of the mind, but as the spring and author of evil, and therefore to be macerated and subdued. It could not by these Anchorites be treated with too much severity; but nowhere is the body condemned in Scripture as the seat and source of all vileness.

Ah ! how our Saviour vindicates this handiwork of His own creating from all such aspersions of heathen philosophy, when he declares, that “out of the *heart* proceed evil thoughts, adulteries, murders, thefts,” and the like. And what a care, too, Jesus had to reinstate the body in its pristine beauty ! He straightened its crookedness, unlimbered its stiffened joints, restored its organs to sight, hearing and speech, staunched its issues, and snatched it many times from the grave.

Can we, then, avoid the conclusion that God designed man to be a distinct order of the animate world, unlike the brute and unlike the angel—distinguished from every other creature in having a soul united with a body ? And thus, body and soul, he is to continue forever. Is this a mystery ? We admit it. Yet, how it should enlarge and elevate our conceptions of the worth, and dignity, and majesty of man !

“How poor, how rich, how abject, how august,
How complete, how wonderful is man !
How passing wonder He who made him such !
Who centered in our make such strange extremes,
From different natures marvellously mixed,
Conversion exquisite of distant worlds !

Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory, a frail child of dust!
Helpless immortal! insect infinite!
A worm! a god!—I tremble at myself,
And in myself am lost. At home a stranger,
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason reels!
O what a miracle to man is man!

YOUNG.

CHAPTER II.

AN IMMORTAL BODY.

Though after my skin worms destroy this body, yet in my flesh, shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job xix. 26, 27.

“ Graves are but beds, where flesh till morning sleeps,
Or chests, where God awhile our garments keeps.”

It is a most important question whether we shall live in a future state. “ When a man dies shall he live again ? ” “ Man wasteth away, and *where* is he ? ” Is there any difference in the death of a man and of a brute ? The same Divine Book which enlightens as to man’s *creation*, gives us the only reliable information as to man’s state after death. Here the Word of God is as a “ light shining in a dark place.”

Glimmerings of this light pervaded the gloom of antiquity, for the immortality of the soul was generally admitted among the ancients. Lactantius speaks of Democritus and Epicurus as “ having run mad almost alone among men

denying the immortality of the soul." And Socrates expresses his hope almost with the unction of Job : " I know, I feel that I shall live after death—that I shall meet better men in that other state than I have associated with here, and that I shall still have a kind and provident God to care for me." The same doctrine is interwoven throughout the poetry of Greece and Rome. It is found in the religion of the ancient Egyptians and Hindoos. " All the Galatians and Thracians, and most of the barbarous tribes, taught their children to believe that the soul does not perish, but continues after death ; wherefore they should not fear death, but boldly meet every danger."* Such, also, was the faith of the Scythians, Celts, German tribes, and all the barbarous nations of past days. The missionary now encounters the idea of immortality entangled with various absurdities in Burmah, in Persia, India, China, and elsewhere in heathendom. The Hindoo widow lays herself on the funeral pile of her husband, and is consumed to ashes with his body, in the belief that she is to share his so-

* Jamblicus.

ciety in another state. The North American Indian buries the warrior's hatchet with the body, that he may have it ready for use in the lands of the Great Spirit.

And yet the doctrine was enshrouded in gloom, even where it was not doubted, as it was by many of the learned. How they groped in the dark is forcibly evident in the dying utterance of the Emperor Hadrian: "O my poor wandering soul! Alas! whither art thou going? Where must thou lodge this night? Thou shalt never jest any more, never be merry any more!" The uncertainty which oppressed such men all their lives is painfully expressed in the last words of an ancient philosopher: "Mysteriously I came, anxiously have I lived, perturbed I depart. Cause of Causes, pity me!"

"'Tis true, 'tis certain, man, though dead, retains
Part of himself; the *immortal mind* remains."

But does any more remain? What becomes of the divinely-created body? Here the general sentiment of mankind is silent. Heathen oracles give no response. But Jesus Christ has brought *immortality* to light "in the Gos-

pel." It was known before, but he brought immortality out *into the light*. He defined it, and removed much that was obscure and doubtful. He not only presented clearer views of immortality than before were known, He also enlarged the bounds of that immortality. He extended it to the whole man. He announces in God's name: "Those that are in their graves shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And this, be it observed, He taught at the very beginning of His ministry.

On the opening page of the Scriptures we are informed that God "made man out of the dust of the earth, and breated into his nostrils the breath of life." As we read on we find that image marred, the likeness to God almost obliterated, and the body consigned to the decay of the grave—all as the consequence of sin. But now, as we enter the New Testament, a star of hope rises upon this dark scene—the Star of Bethlehem. And one of the first things which this "light" reveals is, that this decayed body of man shall come out

of that grave. It is to be restored. The body is not dead, but sleeping. The God who made it has not abandoned it because of sin. He gave man into Satan's hands, as He did Job, that He might "touch his bone and his flesh," but with the same restriction, "save his life." And thus at the outset redemption claims the body for its own; and the Redeemer declares, I made the body as well as the soul, and I am come to redeem it with the soul, for man, spirit, soul, and body, is mine.

The resurrection of the body is exclusively a doctrine of revelation. There seems to be none of that foreshadowing which attended some other doctrines of the Bible. For example, the doctrine of atonement, through a sacrificial offering, a biblical doctrine, is also a part of every religion of antiquity, showing that the necessity of propitiation is recognized by sinful man. But there is no lingering echo, which would indicate that the doctrine of the resurrection of the dead was known, in days so near to Adam, that men retained the traditional remembrance of those truths which were to him the direct teachings of the Deity.

There is no rite or custom of antiquity

which looks towards such an idea, except it may be in the practice of the Egyptians in embalming their dead. It has been held by some that they believed in the resurrection of the body, and that no other satisfactory reason can be given for the great care they took of the body after death.

According to Herodotus, the "Egyptians were the first to maintain that the soul is immortal. They believed that after death the soul entered the body of some other animal; and when it had passed through all those of earth, air, and water, it again entered that of man, which circuit it accomplished in 3,000 years." If the Egyptians embalmed their dead in the hope of the soul re-occupying the body, that was a different view from the revelation of Scripture, which revives the body out of its decayed atoms. And if this was their belief, they stand alone among all the heathen, ancient and modern.

Two or three passages have been found in the writings of the ancients, which were once supposed to lead to the idea of a resurrection; but these are now abandoned as evidence of any such belief. Certain it is that when Paul

proclaimed this, truth he was met with derision by the wise men. At Athens they listened with respect, while he discoursed on the immortality of the soul; but when he came to speak of a resurrection of the body, it seemed to them so absurd that they mocked at him. In an ancient dialogue Christians are reproached in these words: "They tell us that they shall be reproduced after death, and from the ashes of the funeral pile: and believe their own lies, so that you might think they had already revived. O twofold madness! to denounce destruction to the heavens and the stars, which we leave as we found them, but to promise eternity to themselves when dead and extinguished."* This agrees with the statement of Augustine, that there was nothing in the Christian religion so vehemently opposed by philosophers as the resurrection of the body. Lucian and Celsus employed their wit against the same doctrine, as taught by Origen and others. Pliny speaks of the doctrine as impossible.

The resurrection of the dead, therefore, is a

* Dicks' Theology.

subject of pure revelation. Reason does not even suggest it. The Sacred Scriptures must furnish all the information we can gather on this interesting and important topic. Nor is this useless knowledge. Let us not think, because the subject is recondite, and relates to that beyond our natural life, that we may as well give ourselves no concern about it ; that it is far more needful to occupy our few hours with the weightier matters of faith, repentance, and holy living. To these, indeed, we ought to give all diligence, and yet not leave this without careful meditation. We should be taught otherwise by the fact, unnoticed by many readers, that the resurrection of the dead is a very prominent topic in the Epistles of Paul. He associates it with doctrine, precept, promise, and consolation, in almost every epistle. He meets the common objection to the doctrines of grace, "Let us continue in sin that grace may abound," by the reply, that as the Christian has his sin forgiven through the death of Jesus Christ, and in that death himself dies to the world, so through the resurrection of Christ he receives a new nature, and lives unto God. "For if we have been

planted together in the likeness of His death, we shall be also in the likeness of His resurrection." To the Philippians (iii. 10-11) he declares that one of his most earnestly sought attainments is, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable with His death, if by any means I might attain unto the resurrection of the dead." In Hebrews vi. 2, among "*the principles of the doctrine of Christ*," which every babe in Christ was supposed to know, he mentions "the resurrection of the dead." It is much to be regretted that the consideration of this Article of the Creed has been so much neglected. This doctrine occupied the minds of primitive Christians to a very large degree. Whenever they met on the Sabbath morning the salutation was, "Christ is risen to-day." And frequently, at other times, they saluted each other with a *Χριστός ἀνέστη*—*Christ is risen*. Philip Henry's common salutation to his family or friends on the Lord's day morning was, "the Lord is risen, He is risen indeed;" and he made it his chief business on that day to celebrate the memory of Christ's resurrec-

tion. Consider, also, where Paul puts this doctrine : “ If the dead rise not, then is not Christ raised ; and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”* Our hope of salvation rests on this. It is one of the pillars of our faith. Ought we not to know well the foundation upon which rests this hope in the resurrection of the dead ?

This was a new doctrine to the Gentiles ; but were the Jews acquainted with it ? To them were committed the oracles of God. Had those oracles revealed a resurrection of the body ? What says the Old Testament ? A number of passages have been adduced, which, though to our minds very suggestive of this resurrection, cannot in fairness of interpretation be said to teach it. Two proof texts have been brought forward, each of which has been contested as valid evidence. One is in Isaiah xxvi. 19 : “ Thy dead men shall live, together with my dead body shall they arise. Awake

* 1 Cor. xv. 16, 17, 18.

and sing, ye that dwell in the dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” While these words in themselves plainly teach a resurrection, yet the context seems decidedly to require a figurative exposition, viz., “ that God would raise His people from the dust of degradation and oppression, where they had long seemed dead, though only sleeping.”* And yet this very allusion to a resurrection of the dead body, furnishes a strong evidence that a belief in it was current in the days of Isaiah. Job comforts himself, at the close of his most piteous lament in the nineteenth chapter, with these words, “ for I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.”

Few passages in the Bible have excited more attention than this, and in respect to it expositors have been divided in opinion.

* Alexander on Isaiah.

Some consider that it has no reference whatever to a final resurrection of the dead. But most of the Fathers, and a large portion of modern critics, suppose that it does refer to such a resurrection. This was the opinion of the translators of our version of the Scriptures; and so it is received by the united body of plain, sober-minded, thoughtful Christians. Indeed, no one can read these stirring words, unbiassed by theory or prejudice, and not find the resurrection of the body in them. But, in Daniel xii. 2, such a resurrection is clearly announced. "Many of them that sleep in the dust of the earth shall awake," or, more strictly, "*those that lie asleep under the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt."

Whether the idea was obtained from these, and perhaps other texts, or was made known more plainly by the religious teachers who followed Malachi, one thing is certain, this doctrine *was held by the Jews when Christ appeared*. In preaching the resurrection, He did not proclaim an unheard-of doctrine. In the apochryphal book of 2 Maccabees, the Jewish martyrs express the hope of a coming

resurrection. At the time when the Jews came under the Grecian domination, this doctrine was most intimately connected with that of future retribution. And among the later Jewish and earlier Christian writers, no distinction was made between the immortality of the soul and the resurrection of the body. By these Jews the rewards and enjoyments of the blessed hereafter, were associated with gross corporeal pleasures. They held that men would eat, drink, sleep, and do much the same as on earth. Theirs was a heaven of the spiritualists—a sort of Mahomedan paradise. For this, therefore, a body was necessary. These were the notions which brought out the sarcasms of the Sadducees, who rejected the doctrine. To make sport of these fancies was their object, when they propounded to our Lord the case of the woman who married seven brothers. The Pharisees, who constituted the religious teachers of the people, maintained the resurrection. Hence, when Paul avowed his belief in it before the Sanhedrin, he met with the approbation of that party. It was only his association of the resurrection with Christ crucified

which stirred their indignation. Martha's reply at the tomb of her brother furnishes the strongest proof that this belief was common among the godly. "Jesus saith unto her, thy brother shall live again. Martha saith unto Him, I *know* that he shall rise again in the resurrection at the last day."

And since those times there have been Jews who have inclined to the faith of the Sadducees; but the greater part of Israel, according to the flesh, have held firmly to a resurrection of the dead. It is an article in their creed. "A curious opinion of the Jews is, that wherever their bodies may be buried, it is only in their own promised land that the resurrection can take place; and, therefore, they who are interred in any other part of the world must make their way to Palestine under ground; and this will be an operation of dreadful toil and pain, although clefts and caverns will be opened for them by the Almighty. Hence, many Jews direct that their remains be sent there. 'We were fraughted with wool,' says an old traveler from Constantinople to Sidon, 'in which sacks, as was most certainly told to me, were

many Jews' bones put into little chests, but unknown to any of the ship. The Jews, our merchants, told me of them at my return from Jerusalem to Japhet, but earnestly entreated me not to tell it, for fear of preventing them another time.' Sometimes a wealthy Jew has been known to import earth from Jerusalem wherewith to line his grave."*

But there cannot be the shadow of a doubt when we turn to the New Testament. Nothing is there taught with greater plainness than that the dead shall rise. Not even is the doctrine of justification by faith more interwoven with hope and promise, faith and practice, than is the resurrection of the body. Has any doctrine a more lengthened and logical argumentation, than has this in the fifteenth chapter of 1st Corinthians? What could be more explicit than these words: "If there be no resurrection, then is Christ not risen. But now *is* Christ risen from the dead, and become the first fruits of them that slept. It (body) is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in

* Burder.

glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. * * For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." There is no ambiguity here ; no figure, or trope, or allegory. Note how *circumstantial* is the account Paul gives of the order of the resurrection : "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (be in advance) of them which are asleep," *i. e.*, shall not rise before them : "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up, together with them in the clouds, to meet the Lord in the air."* Our Lord associated the awards of the judgment with this resurrection when He spoke of kindness to the poor—"for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just."† And

* 1 Thess. iv. 16, 17. † Luke xiv. 14.

when the Sadducees presented this doctrine, distorted by the absurdities of the Rabbis, our Lord did not join with them in sarcasm, but avowed himself a believer, by correcting their false reasoning: "Ye do err, not knowing the Scriptures nor the power of God." This reply seems to us the best which can now be rendered to those who in these times say "there is no resurrection of the dead." For they, like their ancestors at Corinth, attempt, over the Bible, and retaining the cognomen of Christian, to explain away the universal orthodox belief in the final and general resurrection. By these "the resurrection is declared to be an affair of every day occurrence. It takes place with every man at the instant of his death. As the globe, according to late estimates, is supposed to contain a population of some thirteen hundred millions, and as thirty-two millions die annually, and ninety, or a hundred thousand daily, so some ninety or a hundred thousand pass daily to a resurrection state. At death there is eliminated from these physical bodies, that have been transmitted to us from our first father, some subtle, etherial, undefinable substance, in which the soul is enveloped while in its

earthly tabernacle, so that soul and body enter at once upon a changeless state of perfection and glory. It is further affirmed that this resurrection body, that is eliminated at the death of every man is developed by a natural law, and not by the direct agency or power of God, as the Scriptures unequivocally declare. 'There is, therefore, no intermediate state—no day of final judgment—nor any end of the world, or termination of the present constitution of things in conformity with the uniform belief of the Church of Christ in every age.'* This we understand to be the Swedenborgian doctrine. It is defended by an adroit manipulation of those passages in which the expression "rising from the dead" occurs. It is beyond our design to travel over these expositions in order to refute them. We simply ask the reader calmly to ponder the descriptions above, given from God's Word, and then try to harmonize them with any such spiritual resurrection. How can such an idea accord with the descent of our Lord, the coming of the archangel, the rising of those already dead, to be followed

* Bibliotheca Sacra, Vol. xvii. p. 758.

into the air by those then living ? The entire arrangement of the resurrection, and the fact that it is everywhere spoken of as a general occurrence, in which all mankind participate, in masses, forbid the gratuitous supposition that it is merely an individual thing, taking place to each person immediately after death.

But we have evidence of another kind to present, not only as confirming express statements respecting a resurrection, but also as refuting the dogma of a spiritual resurrection. And this evidence is furnished by instances of an actual rising from the corruption of death.

The Gospel history gives several instances in which our Lord restored the dead to life, sometimes just after death, and at other times, as in the case of the son of the widow of Nain, when the body was prepared for burial. In the raising of Lazarus have we not a fair illustration and confirmation of our doctrine ? There putrefaction had commenced its disorganizing process ; yet life's currents flowed again throughout all that corporeal system. The decay of its atoms was arrested ; warmth and color returned to the marbled flesh. There, indeed,

was a visible agent who wrought the miracle. "Lazarus, come forth!" and a divine energy accompanied those words. It was a miracle, do you say? True! And so will the final resurrection be a miracle. Natural causes will have no more share in that event, than they did in the resurrection of Lazarus. For, as his decaying body came forth at the voice of Jesus, so will our decayed bodies rise, when the Son of Man coming in the clouds shall speak. That voice is as able to raise myriads, as to raise one.

Christ's own resurrection is another case in point. In it there was no visible agency. Not even Gabriel could be commissioned to address that dust. No voice broke the silence. From heaven came no words, as at the Saviour's baptism, to startle the guards. All was accomplished in the profoundest silence, and in the dead hour of night. The coming of the angel, and the rolling away of the stone, announced the transaction completed. This also, was a miracle.

But we have an instance approaching closely the resurrection of the last day, and an impressive type of the general resurrection. Matthew,

in relating the incidents connected with the Saviour's death, states that the graves were opened, "and many bodies of the saints which slept arose and came out of their graves after His resurrection, and went into the holy city and appeared unto many." Probably some of them had lain many years in their graves, and their bodies had quite decomposed, yet they were re-clothed in flesh. Now, why should this miracle have occurred in connexion with the resurrection of our Lord? Does it not associate the resurrection of the body with the salvation of the soul? It brings forward the resurrection as a prominent feature of the new dispensation. It is a type of a general resurrection—indeed, a pledge of it. And as the apostles proclaimed this novel doctrine, they furnished evidence of its possibility by raising the dead.

The Old Testament is not without its hints that man may have a body in the other world; for two eminent servants of God took their bodies with them beyond human vision. Enoch was translated so that he did not see death; "he was not, for God took him," not his soul merely, but his body also. Elijah was rapt

away in the fiery chariot, and left only his mantle. These are forerunners of Lazarus and the Jerusalem saints, or, as Turtullian styles them, "candidates of the resurrection." Like the promise to our first parents, their miraculous departure signifies far more to us, than to those of their own times.

And now, cannot that divine energy which wrought miracles effect the resurrection of all human bodies? Assuredly. For, "if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

We conclude, therefore, that the Scriptures teach a future existence for the body of man, as well as for his soul. That future existence will be eternal. Death will never despoil the resurrection body; and thus it will be immortal. Man, as a being who combines body and spirit, is invested with immortality in his whole nature.

CHAPTER III.

RESURRECTION OF CHRIST.

“He is not here; for He is risen as He said.”—Matt. xxviii. 6.

Majestical He rose; trembled the earth;
The ponderous gate of stone was rolled away;
The keepers fell, the angels awe-struck, sunk
Into invisibility, while forth
The Saviour of the world walked, and stood
Before the sepulchre, and viewed the clouds,
Empurpled glorious by the rising sun.

IN the last chapter we considered the testimony of the Bible concerning a resurrection of the dead. During that investigation we found several instances recorded where bodies, dead, buried, decaying and decayed, had been restored to life. Of those restorations, that of Jesus Christ was the most prominent and important. But that resurrection is of such vast and eternal consequence, as to demand more than the passing notice it then received; for it is made the pledge and evidence of the gene-

ral resurrection ; yea more, upon the resurrection of that body is laid the truth or falseness of the Christian religion. With a vehemence that arrests attention, however often we have read the words, Paul ventures the whole “ Gospel of the grace of God ” upon the single circumstance, that Jesus of Nazareth rose from the grave. “ If Christ be not risen, then is our preaching vain ”—it is of no value—“ and your faith is also vain ”—a delusion, a cheat—all your glorious anticipations of a home in heaven are doomed to bitter disappointment. “ *Ye are yet in your sins.* ” Not one transgression is blotted out—Jesus Christ was not the Saviour you thought Him to be. “ Then they also which are fallen asleep in Christ *are perished.* ” Your beloved who departed this life, hopefully trusting in the redemption of Jesus, were deceived. Dying in the belief that they should rise to glory, they are sunk to perdition. They are perished. Thus Paul sweeps the living and the dead in his inexorable logic. If that body rose, Christianity is trustworthy. We may rest the priceless interests of our immortal nature upon the promises of the Gospel. If that body

did *not* rise, Christianity is a cheat. We need investigate no further. Proven false at the tomb of Christ, it is a waste of time to go to the cross, or to the manger. And further, if that body rose, another truth demands our acceptance ; other bodies will rise at an appointed time. But if that body did *not* rise, then the resurrection of the dead is a figment. Thus, upon the resurrection of Jesus Christ depend the salvation of the soul and the redemption of the body. Did He rise ?

Before we take up the evidence, let us consider a few preliminary facts, which will have a bearing upon that evidence, and which will dispose our minds favorably or unfavorably, to the probability of such a resurrection.

Why should there be a resurrection of that body ?
Was there anything to be accomplished by it ? We are accustomed to exercise our reason in regard to the mediatorial work of Jesus Christ. We show, or attempt to show, why the Saviour, whose task was to propitiate God in behalf of man, must be both God and man. We state why he must die to be a sin-offering. We can appreciate the necessity of the miracles He

performed, as an attestation of His divine nature. Now, can we apply our intellect to the resurrection of that Jesus, and reach any conclusion as to its necessity? If we can perceive why that body should *die*, can we perceive why the same body should live again? It was important, either from the necessity of the case, or as an incontrovertible evidence of His divine mission. This we infer, because Jesus made His resurrection just as prominent as His death. He taught that He must die, as a part of his work; and He also taught that He must rise again. Are, then, the death and resurrection of Christ co-ordinate parts of the scheme of redemption? Or is the resurrection to be regarded only as the keystone of the whole arch of evidence, as resting on miracles and prophecy? Both, I think. The resurrection of Jesus Christ is a part of the scheme of redemption.

The scheme for redeeming fallen man is associated with a human body. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same (flesh and blood), that through death He might destroy him that had the power of

death—that is the devil.” “Wherefore when he cometh into the world he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me.” “We are sanctified through the offering of the body of Jesus, once for all.”* Now, while it was not the body which gave efficacy to all this, but the divine nature in that body ; yet this body of Jesus was not a mere appendage or instrument, to be laid aside when the work was completed. It had a higher and more permanent relation. As its creation and subsequent history were diverse from all other human bodies, so should be its destiny. It was an immaculate body all through its abode on earth. It was never made an instrument of unrighteousness. It bore none of the marks of sin. Its only wounds were those of the scourge, the thorns, the nails, the spear. Sin had made none. Disease had never shown itself in palsied limb, or blemish, or defect, nor ever prostrated, even for an hour, that Son of Man. As, therefore, its history was nobler and purer than that of any other human flesh, so should be its des-

* Heb. ii. 14 ; x. 5-10.

tiny. Ponder with profound reverence such Scriptures as these : “ Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto His glorious body.”* Into heaven He ascended with that body, and angels declared, “ this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”* This must mean that He shall return in a bodily form ; for with such He went up, in sight of the apostles. Combine with this 1 John iii. 2 : “ We know that when He shall appear we shall be like Him ;” also 1 Corinthians, xv. 49 : “ As we have borne the image of the earthly, we shall also bear the image of the heavenly ;” that is, as we have borne the image of Adam as to his body, we shall bear the image of Christ as to his body. Paul is here treating of the kind of body the resurrection will produce. When Stephen, in the presence of his malignant persecutors, “ looked up steadfastly into heaven,” he saw “ the glory of God.” He

† Acts i. 11.

did not see God, but he did see "Jesus standing on the right hand of God," and he recognized Him. And our Lord, whenever revealed in heaven, is represented in a bodily shape, or attitude, as standing or sitting. What change that body underwent we are not informed; nor do we know its present nature, appearance or form. All this the cloud conceals.

But we can pursue this thought no further. The glorified body of Jesus in heaven is so connected with the Trinity in all the mysteriousness of their personality and unity, that we must arrest our thoughts. Let us, then, call them back to the fact which seems to be fairly derived, that *our Saviour possesses in heaven a glorified body*. This may be objected to as inconsistent with his character as the second person of the Trinity. To this the reply is sufficient, that this glorified body in heaven no more necessarily interferes with our idea of Him as one of the Godhead, than did His existence in a fleshly body on our earth. In other words, the union of His divine nature with a glorified body, is no more beyond our reason, than was the union of the

divine nature with an ordinary human body. We cannot understand the one, nor can we the other. The appeal must be to the Scriptures. Is it taught there? If so, we perceive wherein lies the necessity, in the plan of redemption, that Jesus Christ's body should rise from the grave. It was the divine appointment that man's Advocate should retain humanity in heaven.

In considering this necessity we must bear in mind that redemption rescues the body as well as the soul. Both came under the curse of sin. Both are saved, if either is. "Therefore, fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Our Lord associates the resurrection with spiritual life. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This is spiritual life, by which those who are "dead in trespass and sins are made alive in Christ Jesus." And then He adds: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear His voice, and

shall come forth." Here is life for the body. In another place he unites these two in one expression. "This is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day." Life for the soul was not all His work, but life for the body also. Hence we find how much He did for the body while He abode among men. His miracles were devoted to removing the ills and diseases of the flesh, relieving it from its tormentors. Very few of those miracles were on natural objects. Out of thirty-five recorded miracles, all but eight were for the relief of man's body. And that apostle, who may be called the apostle of the resurrection, in that he refers to it more than all the other writers of the New Testament, reiterates the same truth of the connection between Christ's resurrection and our salvation. In Romans, iv. 25, he speaks of Jesus Christ, "who was delivered for our offences, and was raised again for our justification." And he exhorts the Corinthian believers to live "unto Him which died for them and rose again." Hence, that corpse placed in Joseph's

tomb was a representative corpse. As Jesus died for us, so He rose for us. He represented the sinner on the cross, and bore in his stead the punishment. In like manner, His body represents the corpse of the saint, which, laid in the tomb, does not perish there, but rises on the appointed day.

We may therefore conclude that the same infinite wisdom which devised the way of salvation by a Redeemer, who should have "a true body and a reasonable soul," also determined that the humanity should be retained when the Redeemer ascended into heaven.

But in addition to this, the resurrection of Jesus Christ was to furnish most weighty evidence of His divine mission. This is particularly true, if we consider the way in which it was put by our Saviour; for His resurrection was not a proof of the same class as the raising of Lazarus, because Jesus announced *in advance* that He would rise from the grave within three days after He was laid in it. Almost as soon as He began His public teaching, He presented an enigma to the religious teachers at Jerusalem, which, pondered in con-

nection with His discourses, could not fail to be understood: "Destroy this temple, and in three days I will build it again." The Gospel-record shows that this promise of His resurrection was frequently referred to. One circumstance puts its publicity beyond all doubt, for after His burial in the tomb in the garden, members of the Sanhedrim came to Pilate, and said, "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again." Those two on their way to Emmaus, when overtaken by Jesus, whom they did not recognize, said, in relating to him the events which had just occurred, "Besides all this, to-day is the third day since these things were done." The *third day* after his death was given out, during all the years of his ministry, as the day which should furnish the deciding test that He was what he claimed to be; and when he reappeared in the flesh, the proof was overwhelming.

If we further consider the *nature* of this test, we shall perceive how perfectly convincing it was calculated to be. The Pharisees parried the force of some of our Lord's miracles, by

asserting that they were done in collusion with Satan. Some might declare that He healed diseased persons by a subtle magician's art. There were impostors in those times, who pretended to work wondrous cures; but what prophet, or what man claiming to be heaven-sent had ever been known to die and come out of his grave again? And though it were possible—barely possible—that by stupefying drugs one might lie apparently dead for a few days, and then revive, yet even this supposition is untenable, because *Jesus was killed*, not by friends, but by foes. There could be no deception. Who but God could raise him up? and would God raise a deceiver out of his grave?

The resurrection of our Lord, therefore, was heaven's attestation to every truth He uttered, and to His claim to be the Messiah. His great work was to make propitiation for sin. God declares, in raising Him up, that His sacrifice is accepted—that his undertaking is successful. God expresses himself appeased, and His law satisfied. "God hath acknowledged satisfaction done to his justice by discharging our surety from restraint, and from all further

prosecution. Since in a manner so notorious God hath declared His favor toward our proxy, what pretense can be alleged against us—what suspicion of displeasure can remain?”* The believer now may have his faith strengthened as he “sees the place where the Lord lay.” That empty sepulchre is like the unoccupied bar where once the prisoner stood. It reminds us of the trial. But it is a *grave*, and therefore reminds us how death was overcome by suffering, and by grappling with the strong man armed in his own house. In our place that Holy One stood. He suffered and died as our substitute. He became our *life*. Looking into that tomb, we can exclaim—“Delivered for our offenses and raised again for our justification.” “Who then shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again.” “The resurrection of our Lord owes its peculiar importance to the fact of its being the result of his penal, vicarious, expiatory sufferings. It is the evidence that the Su-

* Barrow.

preme Judge is satisfied with these sufferings, as an adequate compensation for the injuries done to His law and government by the sins of men. 'It is finished,' said the Saviour from the cross; and from out the empty sepulchre comes, to the ear of enlightened faith, the echo of these words, 'It is finished;' for God, as the 'God of peace,' the reconciled Divinity, He who was angry at the sins of men, but whose anger is turned away, has brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. Because that blood by which the everlasting covenant was to be ratified has been shed, therefore hath God raised Him up from the dead, and given Him glory, that our faith and hope might be in God; as well pleased with Him, well pleased with us in Him. Having fully answered all the demands of law under which He was made 'for the unjust,' having fulfilled all righteousness, having become a curse for them, having become obedient unto death, even the death of the cross, it was not possible that He should continue bound by the bands of death. The only reason which ever existed for his dying,

to wit, that human guilt might be expiated, existed no longer. Human guilt is expiated. The great atonement has been made.”*

We remark further, that the resurrection of Jesus Christ is a *subject of prophecy*. In the sixteenth Psalm we have these words: “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” Inspired comment refers this to Christ. Peter argues it at large in his address on the day of Pentecost, concluding in these words: “Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither his flesh did see corruption.” Paul makes the same application in his discourse at Antioch in Pisidia. That the Old Testament did teach this, when rightly understood, is seen from the comment of John, when he records the coming of himself and Peter to

* Brown on 1st Peter.

the sepulchre : “ For as yet they *knew not the* scripture, that He must rise again from the dead.” “ Prophecy does not render plain the fact of Christ’s resurrection, but neither does it specify the mode of His death. The sacrificial work of the Messiah is frequently referred to, and we have an accurate portrayal of it in the fifty-third chapter of Isaiah. This was all the prophets need speak of. But we may include the resurrection in that sacrificial work, because the resurrection and ascension were but the closing scenes of the drama, even as the birth and childhood were the opening. There was no need of distinguishing these parts of Christ’s wondrous course centuries before He came. But when He began to teach—Himself the prophet, His own prophet—He drew the line of demarkation between the cross and the tomb.

And now what are the facts of the resurrection of our Lord ? “ In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And behold there was a great earthquake ; for the angel of the

Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, fear not ye, for I know that ye seek Jesus, which was crucified. He is not here ; for He is risen, as He said." But what evidence is there that this is a true record ? The very best that any historical fact rests on.

There is, first, the *divine authority of the book* which contains the account. We have far less reason to discredit the Bible as a history, than we have to reject any other written history, ancient or modern. The Bible has stood the test of ages, and no one of its statements has yet been proved erroneous.

But look at the chain of testimony which Paul binds together. He was seen on the morning of the resurrection by Mary and Peter ; in the afternoon by the two disciples going to Emmaus ; in the evening by the eleven. At that time He showed them His hands and His feet, that they might be assured He was the crucified one. He was seen by

over five hundred at one time, the greater part of whom, *i. e.*, at least *three* hundred, were alive when Paul wrote to the Corinthians. All these saw Him with their own eyes.

Now while this large number was alive, the greater portion of whom probably lived in Judea, the apostles openly asserted everywhere, even in the presence of the Sanhedrim, that Jesus Christ did rise. They did not wait until the associates of the Son of man had passed away; they did not preach "Jesus and the resurrection" only where it would be difficult to disprove their statements; but they began in Jerusalem, and even in the courts of the temple—in the hearing and within the power of the very men who could show them to be impostors, if they really were. Some of them were arrested and brought before the court, which was composed of the same men who condemned Jesus to death. And what was the course of Peter and John when thus arraigned? They charged defiantly upon that council, that the man whom they unjustly crucified did rise from the dead. Did this council deny the statement? They made no reply, except to forbid them to preach again in "that

name." Now if there were no resurrection, why did not the Sanhedrim prove these men to be deceivers, and hand them over to Pilate for punishment? How easily the priests could have brought these offenders to justice! And yet they never attempted it.

Besides, we have an evidence of the resurrection of our Lord, appealing to us every Sabbath-day. The Jews observed the seventh day of the week as holy time. We keep the first day. Now what produced the change? History has only one reply. The first day of the week was declared to be the holy day for Christians, because upon it Jesus Christ came out of His grave. The fourth of July celebrates the declaration of the independence of the American Colonies. The observance of that day is a proof that there was on that day such a declaration. So with the *Lord's day*. We learn there was a time when the first day of the week was not held sacredly; but shortly after the resurrection we discover that it took the place of the Jewish Sabbath, and for the avowed reason—none other has ever been given—that the Lord rose from the dead on that day. The Christian Sabbath, therefore,

is a constant memorial that the Lord Jesus Christ rose on the third day, "according to the Scriptures." It is God's weekly asseveration to every believer, that his faith is not vain, that he is not in his sins, and that they who fall asleep in Christ are not perished.

CHAPTER IV.

THE RESURRECTION OF THE DEAD THE RESULT OF CHRIST'S RESURRECTION.

Jesus said unto her, *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?*—John, xi. 25, 26.

For since by *man* came death, by *man* also came the resurrection of the dead.—1 Corinthians, xiii. 21.

All hail, triumphant Lord,
Who savest us with thy blood!
Wide be thy name adored,
Thou rising, reigning God.
*With thee we rise—with thee we reign,
And empires gain beyond the skies.*

WE have seen that the resurrection of our Lord was necessary, in order that He might have a body in heaven; and that His resurrection was designed as a convincing proof of His divine mission on earth. But is this all the relation which that resurrection bears to us? Is it, like His divine nature, only to assure of safety through faith in Him, and for our wonder and admiration as we meditate

upon his conquest of death? Or, like the cross, is the resurrection a fundamental truth, with which our eternal destiny is linked? However *we* may regard the doctrine, according to Paul's teaching, the connection of the resurrection of Christ with the general resurrection is founded in the divine arrangement of redemption. The Lord Jesus, by *His* resurrection, has made a commencement in the resurrection of the dead, and the latter is a necessary consequence of the former. "*If* Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" You "cannot separate the two. If Christ rose, the dead rise.

Upon investigation we learn two things: 1. That the terms descriptive of the general resurrection are almost exclusively such as apply only to the renewed soul. 2. That the resurrection of Jesus Christ is connected with that of the believer, as intimately as the sufferings of the Saviour are related to the redemption of the soul.

We are surprised, as we read the Epistles, to find how little is said concerning the resur-

rection of the wicked. The inspired writers hardly seemed to have them in mind. The argument of Paul, in 1st Corinthians, relates solely to believers. The opening words of that fifteenth chapter are directed to the church. "Moreover, *brethren*, I declare unto you the gospel," the two great divisions of which he states to be, "that Christ died for our sins, and that he was buried, and that he rose again the third day." The same class he has in mind in the fourteenth verse. "And if Christ be not risen, then is our preaching vain, and your *faith* is also vain." In describing the *order* of the resurrection, he writes, "every man in his own order; Christ the first fruits, afterward they *that are Christ's* at his coming." He is silent as to any other class. It is also evident that the apostle refers to believers, and not to mankind indiscriminately when he declares, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, *brethren*, that flesh and blood cannot inherit the kingdom of God." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incor-

ruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." And his conclusion certainly is applicable solely to the Lord's people. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And it is very significant, as confirming our statement, that the resurrection which occurred at Jerusalem at the same time with our Lord's was limited to the righteous. "Many bodies of *the saints* which slept arose." This same exclusive reference to believers is a marked feature of nearly every other passage of the New Testament bearing on the final resurrection; and assuredly, the *benefits* of that resurrection accrue only to the Christian. All that is desirable, ennobling and glorious in the coming out of the grave are His alone. He has the incorruptible and immortal body. He bears the image of the heavenly. He is caught up into the clouds. He shall be ever with the Lord.

This will appear more evident as we pro-

ceed to show that the *resurrection of the righteous is coupled with Jesus Christ.*

Paul declares that God raised His Son from the dead not in order to display a single specimen of His power, but to exert on believers the same energy of His Spirit. Hence he calls Christ "our life." "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."* Christ and the believer are brought together in this resurrection. Seldom are they spoken of apart when the resurrection is alluded to. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "It doth not yet appear what we shall be, but we know when he shall appear we shall be like him."†

It is the *union* between Christ and His followers which allies them in this resurrection, and which causes His resurrection to secure theirs. "*Because I live, ye shall live also.*" "I am the vine, ye are the branches." The sap, which during the winter was withdrawn from the branches, has been preserved all the

* Rom. viii. 11. † Col. iii. 4, and 1 John, iii. 2.

while in the root, and when the warming suns of spring smite the trunk and the roots, the sap resumes its flow to the outmost twig, and the branch blooms again. So the winter of death chills the believer's body, and it dies and becomes a lifeless branch; yet the life-power—the immortal vitality thereof—is preserved in Him who is “the resurrection and the life.” And these bodies, “being *still* united to Christ, do rest in their graves until the resurrection.” And then, as the Lord Jesus is “revealed from heaven, with His mighty angels,” this inanimate dust is reinfused with a life “drawn from Immanuel's veins.” “For your life is *hid with Christ in God*. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.”* As there is a union with Him on the cross, so is there a union with Him in the resurrection. Christ and His people are one—“I in them.” “Christ rose that we might be the companions of His future life. He was raised by the Father, inasmuch as he was the head of the church, from which He does not suffer Him to be separated.”†

* Col. iii. 3, 4.

† Calvin.

As He passed through the grave, robbing death of its *terrors*, so in that day He will rob the grave of its *victims*. The horror of the grave is its corruption, but He makes that grave the crucible, and the corruption is the flame, and the worms are the fuel by means of which the dross shall be consumed, until, on the resurrection day, as He looks into that grave, like the refiner over molten silver, He shall behold only His own image. The body is the Lord's, and the grave is the keeper. It has not eternal power over that flesh. For when the Lord comes and demands His own, the grave must relinquish its booty.

Death, which is gorged with the human family, and fills the grave with infant and sire, with maiden and matron, was condemned and judicially abolished by *His* death ; but it is executed and expunged in the resurrection. In His own resurrection He bruised death, and trampled thereon. He crushed it, and though it yet exists, its end approaches. He receives the *gift* of *immortality*, which was bestowed when "He ascended on high, leading captivity captive." "He, by His resurrection, dissolved the tyranny of death, and with Him-

self raised up the whole world.”* “By the pledge of His resurrection He loosed the bands of death.”† Thereby, says St. Leo, “death received its destruction, and life its beginning.” All these are derived through Jesus Christ. So that as by *man* came death, by *man* also came the resurrection of the dead.

Thus Jesus Christ is “the *first fruits* of them that slept.” So that our resurrection is a direct and assured consequence of His. The *first fruits*, under the Levitical law, was a pledge and harbinger of the harvest, and denoted that all the sheaves were consecrated unto God. Now Christ is such a first fruit, because His resurrection is an earnest of that general harvest which shall be at the end of the world, when “the angels, the reapers, shall come to gather the elect from the four winds,” that they may be garnered in their own dwelling—that “building of God, a house not made with hands, eternal in the heavens.” So is He the “*first-begotten of the dead*.” And this secures our resurrection to eternal life, because He who hath promised to raise us up *did* “raise himself from the dead.” “The first-begotten

* Chrysostom.

† Ambrose.

of the dead!" This title He assumes when He reappears to John in the visions of Patmos. "Jesus Christ, who is the faithful witness, and the first-begotten of the dead." This title He bears, not that he was the first in order of time that rose from the dead; for there is the widow's son raised by Elijah, and the Shunamite's child restored to life by Elisha, and the man who was brought to life when his body touched the bones of the prophet; and there are those raised by our Lord himself. The phrase means that Christ was the first of those who rose *never to die again*; for Lazarus and all those who came to life from the state of the dead at our Lord's resurrection returned again to their graves when their new lease of life was expired. But Christ rose never to die again; or, as He expresses it to John, in that same apocalyptic vision, "I am He that liveth and *was* dead, and behold I am alive *forever more*." He is the first-born of all the dead that shall rise at the last day. He is the beginning of the resurrection, and the author of life everlasting.

He also is the *pledge* of our resurrection. How know I that my dead body shall rise

again? that it shall ever be recovered from mother earth, with which it seems inextricably mixed? *God* has said the dead shall rise again, and this mortal put on immortality. *God* hath said it—yea, He hath *done* it; not as yet in the body of any of my kindred, but in the body of my *Kinsman*, the Lord Jesus. For His body is not on the earth. The sepulchre of Christ is an empty tomb. The worms find no flesh there. Corruption holds no carnival there. Death is debarred that grave. Death once was there, but alone, in that dark tomb, my Jesus struggled with this king of terrors, and ejected him from his own house.

Thus is the Saviour the “first-begotten from the dead.” He is the first-begotten, and not therefore the *only one*. Myriads are to be associated with Him; for “all those who sleep in Jesus shall God bring with Him.” “Moreover also *my flesh* shall rest in hope.” Believing the resurrection of Jesus Christ, we must believe in our own, “for whom he both died and rose again.”

In His blessed life

I see the path, and in His death the price,
And in His great ascent the proof supreme

Of immortality. And did He rise?
Hear, O ye nations! Hear it, O ye dead!
He rose! He rose! He burst the bars of death;
He who left
His throne of glory for the pangs of death
He who slew
The ravenous foe that gorged all human race.

By this resurrection of Jesus Christ the believer is restored *to perfect manhood*. God made us after His own image, in knowledge, righteousness and holiness. These are marred, disabled, and have become the opposites of the originals. Now the work of Christ is to re-instate these in their original excellence, to re-establish manhood as God made it. But there can be no perfect *manhood* apart from the body. The soul may be perfect without a body, but it would be perfect as a spirit, or as an angel, but not a perfect *man*. Not, therefore, until the *body* is renewed and sanctified, as well as the soul, does man re-appear with Eden's bloom. Hence the Scriptures affirm that *our bodies* are to be like unto *His* glorious body, while our spirits are to come back again to righteousness and holiness. Thus are we renewed after the "image of Him who created us." But this will not be until

the disabilities produced by sin are annulled. Disease, pain, weakness, and mortality must be eradicated from the body, as well as anger, envy, hatred, ignorance, and perversity of will be removed from the soul, before man will be reinstated in his original excellence. Thus the resurrection *completes* our likeness to Christ.

But this resurrection casts its shadow on this side of the grave, in that its effects partially begin in this life. The conversion of a man is described as a *new life*. The old man, "which is corrupt according to deceitful lusts," is said to be "put off," and the renewed person "puts on the new man, which after God is created in righteousness and true holiness." The results of conversion are witnessed in soul and body. It changes the disposition and temper. It produces gentleness, meekness, patience, love to God and man, faith and hope—all the virtues of life, and all the graces of religion. While it effects this, it also *reforms the outer man*. It delivers the body from the dominion of lust, and from those habits which are hurtful to the flesh. To such a renewing or transforming Paul refers, when he exhorts the Roman believers, "as ye

have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness.”

All this, too, is undergone symbolically by the Christian in baptism. In that, justification and a title to eternal life are exhibited. In it we avow our reception of Jesus Christ as the Mediator between God and our souls. We trust in that sacrifice which He made on the cross. We *by faith* die with Him, because we unite ourselves to Him. We die to sin. We desire to forsake it. We commit ourselves to a new course of life. Old things are laid aside ; even as the youth puts away the toys of boyhood, now that he assumes the duties of manhood. So Paul delineates the change in that somewhat obscure passage, “ Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore, we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so, *we also should walk in newness of life.*”* As the death and burial of

* Rom. vi. 3-6 .

Christ are symbolically undergone by us in baptism, so therein also we do interpretatively rise with him.† “For if we have been planted together in the likeness of his death (if by faith we die with Him on the cross, thus showing that we abjure our old life of sin), we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that *the body of sin* might be destroyed, that henceforth we should not serve sin.”* “The resemblance of Christ,” says Dean Stanhope, “to which baptism brings us, implies a constant perseverance in our duty.”

Thus the believer receives an antepast of the *perfect manhood*, which he shall acquire in the resurrection. As he experiences the power of the Spirit in sanctifying his heart, and as he produces the fruits of godliness, and as he finds that “body, soul and spirit” are increasingly brought under the law of God, he may know that he is growing up “in the likeness of his resurrection;” and that He hath the witness within himself, that He who hath begun the work will finish, and will raise him up at the last day.

* Barrow.

† Rom. vi. 3-6.

"I am redeemed!—the purchase of that blood
Which on the cross was shed;
To God I'm reconciled,—my life renewed—
My terrors all are fled.
The scheme of mercy—Wisdom made it—
The costly ransom—Love has paid it.
I am redeemed!

"I am redeemed!—my Saviour broke the band
That chained me to the foe.
The keys of hell were in his friendly hand,
He shut its portals to.
Now walk I free, secure of pardon;
From sin and Satan's weary burden
I am redeemed!

"I am redeemed!—what is there I should fear?
Death's gloom will beam with light;
The Lord of life for me will then appear,
And lead to mansions bright.
And though in dust my frame shall slumber,
My sleeping dust he will remember.
I am redeemed!"

Let us bear in mind, as a solemn truth, that neither the cross, nor the resurrection of Christ, exempts the believer from all the consequences of sin. Though there be "*no condemnation* to them which are in Christ Jesus," yet they by no means pass free from the tribulations and sorrows which are associated with sin. They are made to feel that

“the way of the transgressor is hard,” even after he reforms. Sins, like old wounds, will pain at times. And so, while the resurrection of our Lord is a conquest over the grave, our enemy has a mighty power left. It is still true that the wages of sin is death. God has not abrogated that law.

Death is the result of sin in a two-fold respect. On the one hand the result is *spiritual* death, a continuance in trespasses and sins, alienation from God, to which, after the judgment of the world, the second death is attached, together with the pains of hell forever. From *this* death the believer is freed. For he is redeemed by the blood of atonement. On the other hand, as the result of sin, which is so inrooted in human nature, we have the *physical* death, the dis severance of soul and body; and not merely is there this dissolution, but also the state of a captived bound existence which follows. This is the victory of the grave to which Paul refers. Through ages that victory continues, while the body is corrupted in the grave. During that intermediate state, which comprises the time between death and the resurrection,

death holds fast in his clutch that helpless body. This is the period of the believer's humiliation, before he ascends to final glory. During this season the soul is not in a state of torpor, but of active happiness. And yet it has not attained unto its highest measures of bliss. It is *naked*, as Paul says. It is tenantless. Its earthly house is dissolved, but it cannot yet enter "the building of God." It is widowed ; it has lost its partner. The believer may exclaim, "to depart and be with Christ is far better." He may be "willing rather to be absent from the body, and to be present with the Lord." And yet death despoils both soul and body, by keeping each from that completeness to which they are capable of attaining. For "the soul during the intermediate state, cannot possibly constitute, in the biblical view, a complete man ; and the case requires, besides, that we should conceive of its relation to the body as still in force ; not absolutely destroyed, but only suspended. The whole condition is an intermission-state, and by no possibility of conception capable of being thought of as complete and final. When the resurrection body appears, it will not be as a

new frame abruptly created for the occasion, and brought to the soul in the way of outward addition and supplement. It will be found to hold in strict organic continuity with the body as it existed before death, as the action of the same law of life; which implies that this law has not been annihilated, but suspended only, in the intermediate state. In this character, however, it must be regarded as resting in some way (for where else *could* it rest?) in the separate life, as it is called, of the soul itself; the slumbering power of the resurrection, ready at the proper time, in obedience to Christ's powerful word, to clothe itself with its former actual nature, in full identity with the form which it carried before death, though under a far higher order of existence. Only *then* can the salvation of the soul be considered complete. All at last is one life; the subject of which is the totality of the believer's person, comprehending soul and body alike, from the beginning of the process to the end."*

It is announced to man that, as a punish-

* Nevin's Mystical Science.

ment for sin, he is to return to dust ; “ and so death passed upon all men, for that all have sinned.” All flesh crumbles to ashes. This befalls infant and adult. It overtakes saint and sinner. It is a chastisement, which even the redeemed must endure, whose “ life is hid with Christ in God,” because they still carry within them the sinful nature. It is a chastisement, because it is an abruption of continuous development. It is a pause in the believer’s career. It is a lengthening of the period of his pupilage beyond this life, and compelling him to wait longer and “ groan” more for the complete “ adoption, to wit, the redemption of our body.” It is a withholding of the promised “ possession,” just as the fulfillment of the promise was kept from Abraham, who only tabernacled in a land which was his own by faith ; and yet all God permitted him to hold and keep was a *grave*. It is like David’s seven years of waiting for the *whole* kingdom of Israel to become his realm. It is “ the bondage of corruption,” preceding “ the glorious liberty of the children of God.” But this intermediate state is not to be regarded as a purgatory, a place of

purification through suffering, where the unchastised transgressions of earth are to be atoned; nor as an embryo state, where the soul dozes away the ages; but rather as a period in which soul and body are divorced; and therefore the soul exists and acts, so far as action is needed, without bodily mediation; and the individual continues in a mere spiritual existence, in the strict sense of the word.

While this, then, is a period wherein man is shorn of the consummate bliss of the resurrected state, and therefore is a season of incompleteness and nonage, it must not be regarded in such a light as to cast a shadow over our hopes of the happy condition of the believer *immediately* after death. He is happy then as a spirit; but he is not *so* happy as he will be when the body which lies in the grave shall be raised in glory. Perhaps we might designate his present state in the grave as a happy state, but that future state as glorious.

Indeed, the inspired writers seem to take this view of man's future. Hence they have little to say of that period wherein the soul exists apart from the body; but they dwell

with rapture upon that glorified state in which the believer's perfect manhood is attained in the union of soul and body. All their descriptions relate to this period; and the intervening time is passed over pretty much in silence. Paul leaps over to this great event—the resurrection, as the consummation of the believer's happiness. The apostle does not tarry midway in heaven. He does not speak so much, if at all, of the bliss upon which those enter immediately after death, who fall asleep in Jesus. But the resurrection is the goal. *That* is the all-absorbing prize, which dazzles the eye. With that in mind he exhorts Titus to live, “looking for that *blessed hope*, even the *glorious appearance* of the great God our Saviour.” This is the *hope* which he confesses before Felix he had toward God, “that there shall be a resurrection of the dead, both of the just and unjust.” And when recounting his religious experience to the Colossians, and also his hopes hereafter, he declares that his most ardent desire is not, mark you, to die and enter heaven, as believers now-a-days express themselves—“that I may know him, and the power of his resurrec-

tion. * * If by any means I might attain unto *the resurrection of the dead.*" This is that hope laid up in heaven. So he represents the redeemed as yearning for that event, "even we ourselves groan within ourselves, waiting for the adoption." What is this adoption? a place in heaven, in the presence of the Father, secured when the spirit leaves the body? That is not in the apostle's mind, although true. He forecasts the *consummation* of the adoption, and declares it to be "*the redemption of our body.*"*

The immortality which is thus brought to light in the Gospel is associated with the resurrection of the body. The immortality of the soul alone is scarcely mentioned. It is the *whole man* which is immortal. The immortality of revelation is that of soul *and body*, which is perfected in the resurrection. Hence the believer's highest state of bliss, hereafter, is made dependent upon the resurrection of his body. For, to recall Paul's logic, if there be no resurrection, then they "which are fallen asleep in Jesus *are perished.*" And the most glow-

* See, further, 1 Cor. i. 7, 8. 2 Cor. v. 1, 4. Col. iii. 3, 4.

ing descriptions of future happiness have the resurrection as the central object. So that the remark is strictly true, "the Christian faith in immortality is indissolubly connected with the promise of a future resurrection of the dead."*

But if it be the believer's union to his Saviour which secures *his* resurrection, how may we account for the fact that the bodies of the wicked rise? It has been denied that they do rise; but several passages of the Scripture certainly prove their resurrection. Daniel speaks of some rising "to shame and everlasting contempt." Our Lord declared, "they that have done evil shall come forth to the resurrection of damnation." Such was the belief of the Jews at that time, for Paul states in his speech before Felix, when the most prominent members of the Sanhedrim were present, "they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust." And the language wherewith the final resurrection in Revelation is described, leads to this conclusion. The

* Muller's Christian Doctrine of Sin, Vol ii. p. 318.

dead, *small and great*, stand before God. "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them," *i. e.*, wherever the dead were they came forth. Why, then, do the bodies of the wicked rise? So far as Christ's resurrection secures theirs, we may venture this explanation. The work of redemption is a boon to those who are finally lost. The mediation of Jesus Christ is a blessing to all men. That the curse upon our first parents was not carried out to the full extent is due to the intercession of our Daysman. And we may refer the long-suffering and forbearance of God to wicked men to the same cause. While, therefore, the atonement of Christ does not *save* all men, it confers upon them many privileges, and retains for them many favors. And yet, such is the necessary result, these favors unimproved turn to woes. And in this way, that they aggravate the guilt of the transgressor. Indeed, this is a principle of human life. To enjoy the advantages of education and moral discipline, is a great privilege; but if, in spite of these, one commits crime, he is a greater offender than the ignorant and de-

praved man who commits the same crime. In like manner, with the blessings accruing from Christ's death and resurrection unimproved by men, they add to their tribulation and anguish. The resurrection of the body is designed as a precious bestowment of divine goodness, excelled only by the pardon of sin. But if the impenitent will not, by securing an interest in Christ, obtain the blessings of the resurrection, those which are blessings to others will be made sources of woe to them. They cannot avoid the resurrection. Whether that resurrection shall be blissful or woful, depends upon our being made partakers of the covenant of grace. "As the death of all mankind came by Adam, so the resurrection of all mankind comes by Christ. The wicked shall be raised by His power, as their Lord and Judge; the righteous shall be raised by virtue of their union to Him as their head."*

Another reason may be presented. Man is composed of spirit and body. That distinguishes him from the angelic order of intelli-

* Burkitt.

gent beings. This distinction we have no reason to suppose is to be effaced. As in heaven the saint will be distinguished from holy angels by his *glorified* body, likewise in hell the wicked will be marked as belonging to the human race by his body. The body is a part of the creature man, never to be lost. Besides, the body participated in the first transgression. Through the ear the tempter whispered, "ye shall not surely die." The eye of Eve "saw that the tree was good for food." Her hand reached forth and plucked the fruit. Her lips parted to taste what God had forbidden to eat. And then her voice persuaded Adam, and enticed him to unite with her in the common act of disobedience. And thus, ever since, both natures, the spiritual and the material, have concurred in the performance of actions which neither separately could have committed. In this mode the Word of God associates the flesh with sins of the soul. "Your *hands* are defiled with blood, and your *fingers* with iniquity; your *lips* have spoken lies, your *tongue* hath muttered perverseness."*

* Isaiah, lix. 3; see, also, Rom. iii. 13-15.

Now these actions of the body become amenable to justice from the direction which they derive from the spiritual powers of the soul. And hence a resurrection of the body must be demanded by the moral and retributive justice of God. The body is the arena of much of man's sins. It is filled with baits, and snares, and pitfalls, by which the spirit is inveigled. And, therefore, this body must not only be raised, and judged with the soul, but also punished together with it. As soul and body *associated* during an earthly existence transgressed by concerted act, so associated throughout eternity they must suffer in company. And as the glorified body of the saint enhances his powers of happiness, so the resurrected body of the damned will only enlarge their capacity for suffering.

Oh! what a motive does this view present why we should escape the wrath to come! Dear reader, have you ever thought that the body you inhabit will be involved in the loss of your soul? That body you cherish so much, that body to indulge which you are willing to sin, that body to provide for which you neglect the duties you owe God, that

body you take so much pride in adorning—will not alone one day become food for worms, but for *the worm which never dieth*. You may well care for it now, for this is all the kind treatment it will ever receive. You may well indulge it now, for it will never know what pleasure is hereafter. You may well adorn it now, for it will not rise from the grave a glorified body ; it will never “ bear the image of the heavenly.” A sad eternity awaits soul and body. Will you not avoid all this horror of agony by securing an interest in the atonement of Jesus Christ, and thereby have a polluted soul cleansed, and a body made the temple of the Holy Ghost ? In this light what a flood of meaning is thrown upon those pungent words of our Lord, “ If thy right eye offend (is a cause of sin), pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee : for it is profitable for thee that *one* of thy members should perish, and not that the *whole body* should be cast into hell.”

Oh ! what a revelation of misery the resurrection of the wicked unfolds ! While the Gospel presents a salvation, rich, and free, and adequate, and thus the religion of Jesus excels all others in its love, it also surpasses all others in the horror of the doom to which it consigns the lost man. Well may we exclaim, in the words of another, “if Christianity be true, it is tremendously true !”

CHAPTER V.

PHILOSOPHICAL OBJECTIONS TO A RESURRECTION.

But some man will say, how are the dead raised up? Why should it be thought a thing incredible with you, that God should raise the dead?—1 Cor. xv. 35; Acts, xxvi. 8.

Sure the same power
That reared the piece at first, and took it down,
Can re-assemble the loose, scattered parts,
And put them as they were.

The believer in the inspiration of the Bible need not fear the sciences. Natural Philosophy, Chemistry, Geology, Astronomy, never have and never will contradict Holy Writ. Their haughty advocates, who in their purblind admiration of nature, failed to perceive nature's God, have sometimes boasted that the records in the Scriptures and among the stars and on the rocks clashed irreconcilably. But deeper research has always brought them into so

plain an accord, as to furnish additional testimony that "the word of the Lord endureth forever." The warning of the most learned of the apostles is peculiarly applicable to our times, "Beware lest any man spoil you through *philosophy and vain deceit*, after the traditions of men, after the elements of the world, *and not after Christ.*"

The *first* thoughts on the resurrection of the dead present almost insuperable objections; but the more examination is bestowed upon the doctrine, and what is really included in it, the less do we discover what seems to be impossible or absurd. The larger portion of the difficulties arise from our ideas of matter, and in what is required to constitute the *same* body. "How are the dead raised up? and with what body do they come?" These are two natural questions, which were asked in the apostle's day, and which will occur to every mind.

We are to consider what arguments *reason* has to urge for and against this doctrine. At once we enter the realm of *matter*, a kingdom which man has been exploring for ages. Not

the gold fields of California, nor the oil territory of Pennsylvania has a larger number of investigators. And yet, after all this search, the properties of matter are little understood—almost each year some new and strange thing is discovered. And it is remarkable that these revelations of the hidden powers of matter bring us *nearer the Deity*, so that we are able to trace in deeper lines His handiwork, His goodness, and His consideration for man.

At the very outset, then, we must bear in mind that we by no means understand all the properties of matter. In yonder field there graze on the same grass, and breathe the same air, a sheep, a horse, and a hog. But the same grass and atmosphere produce wool on one, hair on another, and bristles on the third. How is this? No searcher of nature's laws has yet been able to discover which of the original substances, into which philosophers distribute matter, it is that constitutes the bones, the muscles, the arteries, and the blood of his physical system. These and a thousand other mysterious operations of matter around us, ought to render us cautious in our assertions, as to what may be possible.

No more clearly can we decide what are *all* the effects of death. Certain results it produces upon the body, but what *other* results we cannot determine. Just here Paul establishes his argument from analogy. You put a grain of wheat into the ground. It has none of the evidences of vegetable life. It is hard and dry. You may keep it one year, or ten years. Then it is planted. It rots. It disappears almost as much as does a human body. In *itself* there is no prospect that it will show signs of life. Now show this rotted husk and kernel to one who, though well versed in geology, knows nothing of the process of growth, and tell him that from this corrupt mass will arise a curious plant, stretching upward three or four feet, and producing twenty or thirty kernels of wheat, and you assert as startling a fact *to him* as the resurrection of the body can possibly be to any of us. The same difficulty would present itself to his mind which presses on ours—*how can this be?* It seems unreasonable. It is wholly contrary to the laws of geology. Yes! but it is not contrary to the laws of *vegetable life*. We err whenever we transfer

the principles of geology, or philosophical reasoning to vegetable life. Each has its distinctive sphere and properties. We can know the properties of each only by observation. In like manner we can know how little or how much death destroys of the human frame only when the end of all things has come.

Now, men make a similar mistake when they apply to the resurrection of the body the *principles of natural science*. For as there is a special principle in a seed, which through the process of decay springs into vegetable life, so there may be a principle in the human body which, through the corruption of the grave and by the power of God, shall cause it to emerge into a spiritual body. Paul's argument is that death does not necessarily destroy, but that *dis-organization* through death is a necessary condition of *re-organization* for a new and nobler life. Death is not annihilation, but a passing from one state of existence unto another. This we believe to be the case with the soul. And yet why do we believe it? *Almost solely on the word of God*. Why, then, should we hesitate to receive a co-ordinate doctrine of the Bible, that of the resur-

rection of the body? Can any man show that death is less destructive to the soul than it is to the body? We put the body into a grave and see it no more. In time it wholly disappears from sight. But the soul disappeared *at death*. Now, if the soul be immortal while unseen, why may not the body have a new life some day?

Life is a subtle thing. In a tomb in Egypt, a few years ago, a small quantity of wheat was discovered in a jar by the side of a mummy, where it had lain, probably, three thousand years. A few kernels were planted, and they grew. Hence several thousand years had not destroyed their vitality. There is a reptile which you may divide into a score of parts, but, instead of destroying the creature, each part grows into another animal, precisely like the one which was divided. Watch that loathsome caterpillar as it lazily crawls from leaf to leaf. To one of the leaves it fastens itself, and then weaves its shroud. And there, in its tomb, it turns to the chrysalis. Examine it. There is nothing to attract attention. It seems to be a dead worm. But by and by

out flies a beautiful butterfly, its body covered with the softest down, and its wings painted with matchless tints. Now, with these wonders of *vegetable and animal* life existing before us, shall our reason stagger at another wonder in *human* life? If the vitality of a seed can be preserved through *three thousand years*, if a reptile cut to pieces is not destroyed, if a worm is transmigrated into a beautiful insect, may not the human body be kept three thousand years or more, even amid its decayed atoms? and may not another body arise from *them*, as well as a beautiful insect from the carcase of a worm?

Nature not only shows us how *wonderful* are the manifestations of life, she also furnishes types and specimens of a resurrection; thus affording evidence that the thing itself is possible. There is a flower, which to all appearance was withered when it was taken from the bosom of an embalmed Egyptian princess, found in one of the vaults containing the remains of Coptic royalty. It is, to all appearance, a dry, dead substance, resembling the flattened head of a poppy, or the cup of an acorn, with a short, woody stem. But

upon placing the stem in water, the corolla begins to expand, like a sunflower or dahlia, and in the course of fifteen minutes it will not only unfold, but it will turn its entire leaves backward, until they hang downward in a fringe, like the passion-flower, leaving an exquisite purple heart exposed, and forming a blossom of symmetrical beauty. Removed from the water it soon begins to fold up its petals, and presently becomes a withered flower. And thus it remains a day, a month, a year, until "through scent of water" it again revives. It appropriately bears the name of the "Resurrection Flower." One of these has thus blossomed eight or nine hundred times. Similar to this is the Rose of Jericho. Dried up by the burning suns and parching air of its native clime, it contracts into a ball. The wind detaches it from the spot where its slender roots had fixed it, and rolls it over the plain to indefinite distances. Thus it lies apparently dead and decaying. But when it is blown upon some spot of moisture, its roots take hold, its leaves drink up the juices of the soil, and are unfolded, and a flower like a rose opens, as if awakened from sleep.

You have noticed the roadside puddle, with its countless animalculæ. What becomes of them when the water is dried up by the heat of summer? Do they perish? How is it, then, that when rain descends, straightway the water teems again with them? They did not perish. They dried up with the departing moisture; but their *dust* was susceptible of life. This has been proved by direct experiment. Take one of these, the daphnia, or water-flea, from the baked sediment. It is dry and apparently dead. Touch it with a point of a needle, and it splinters like a bit of burnt paper. Now place to it a drop of water, and observe the change. As soon as the tissues become completely moistened, you notice a slight action, which by degrees increases as life is diffused throughout the whole body, and you behold heart, lungs, and intestines in action as vigorous as ever. The celebrated chemist, Ehrenberg, kept similar animals in this state *three* years, and then revived them by water. What is thus done in nature on a small scale, is yet to be done in Providence in a stupendous manner. These are some of the hidden things of nature. Yet let us not im-

agine we have discovered *all* she has to reveal. But surely nature has already disclosed enough to rebuke sternly the slowness of men to believe all that God hath written, because some things *scem* mysterious, and even impossible. "With the daily and hourly miracles (so to call them) of the vegetable and animal world, before our eyes, with creations, renovations, transitions, and transmigrations innumerable going on, while yet individuality and identity are preserved, nothing ought to be thought incredible, or even unlikely, concerning the destiny of man, which comports with these wonders, and which in itself is only an analogous transformation."* And yet "our faith and hope rest upon the affirmation of Heaven itself; not upon the soundness of philosophical speculations, or even demonstrations, if such could be obtained. It is not as theorists, but as believers, that we look for another life."†

But there is something more than death which must be considered in the resurrection

* Physical Theory of Another Life, by J. Taylor.

† Taylor's Physical Theory.

of the body, and which greatly increases the difficulties of the doctrine. Says the disbeliever, how can the dead come from their graves when they are not there? The body reverts to dust, and that is dissolved into the original elements of which it is composed, and these elements enter again into combinations with the tree, the shrub, and grass; and these are grazed upon by herds and flocks. All the dead do not repose beneath the sod with their ashes undisturbed. Many of the human race have been devoured by wild beasts. Others, as martyrs, have been burned at the stake, and their ashes cast into rivers. Thousands of widows have been consumed, in India, on the funeral piles of their husbands. Millions have been deposited in the catacombs of Egypt; vast numbers of these dried mummies have been used for the purpose of fuel in the dwellings of the natives, or for firing engines on railways. Consider, also, battle-fields. Take, for example, Waterloo. Thousands were interred there merely beneath the surface, and for years the ploughshare turned up human bones. These bodies decayed, and successive crops of wheat have grown luxuri-

antly upon that field, into which the chemical properties of those bodies entered. That wheat was ground into flour, and that flour was consumed by men and women. Where now shall we find the ashes of these bodies? How, from the thousands into which these slain bodies have entered, can the constituent elements of each be selected? This we admit to be a serious difficulty, and one which lies entirely beyond the reach of human investigation.

But let us bear in mind that these are the *exceptional cases*. And exceptions always embody the difficulties of a principle. The vast majority of the dead lie undisturbed in the earth, and their ashes, though undistinguishable from surrounding earth, yet retain their chemical, or *resurrection* qualities, from which God shall work out the new body. Shall we doubt a doctrine, because we cannot understand certain cases which constitute exceptions?

But if we are assailed by reason, we can meet *hypothesis by hypothesis*. If the objector presents his conjecture *against* the doctrine, the believer can present his conjecture in its

favor. Well then, the atoms of these bodies are scattered. But philosophy admits that nothing is ever lost. It only changes form, or enters into new combinations. These scattered atoms of the bodies now under consideration are somewhere. Take, for example, the slain of Waterloo. May not *a portion* of each body buried there yet remain in the ground? It cannot be proved that the successive crops of wheat consumed *all* the particles of those bodies. The lime and ammonia, which those bodies furnished to the wheat, do not comprise all that constitutes the human frame. There may be in that blood-soaked soil portions of each body which no vegetation can extract, which neither sunshine, frost, electricity, nor any other agency of which we know, can destroy or affect.

Take, again, the ashes of the martyrs thrown amid the waves. A part of that ashes sunk and reposed on the bottom of the stream. It is somewhere in that river to *this day*—along the shores, or deposited at its mouth. Grant that only a *small part* of each martyr's body is thus preserved, yet who can determine *how little* will suffice to reconstruct the body?

He who formed the body out of pure earth at first, certainly can re-create a body out of a portion of its ashes. He who does the greater can perform the less.

Take, lastly, a human body devoured by a wild animal. The difficulty presented in this case may be met by two replies—1. The bones or skeleton are not devoured. That remains and returns to its own dust, and from *that* God may re-construct the body. 2. But even the part devoured may not lose its identity. It enters into the stomach, and a part into the flesh and blood of the animal. But it does not continue there. The animal, like man, is ever throwing off particles from his system. Who, then, can say that atoms of the human body which have been devoured may not get out in this mode?—may not be filtered through that flesh and skin, and lodging somewhere in earth, or taking on some fixed form, or even rolling about like the dried rose of Jericho, they may abide until the last trump shall again set them in motion? How can we know but that God so watches a portion of the dust of every human being, and so preserves it amid all its transformations,

as that it shall never constitute a part of any other body, when *that* body is dead?

We do not know how the body, in the hour of resurrection, may get together its particles. It may call them out of the atmosphere, and from the floods, as well as from mother earth. Take an illustration of Paul's suggestion. A seed is planted in the soil. It sprouts, it grows, it blooms, it yields. Now where does it get material for all this? Not from the seed, for that was merely the starting point. Not alone from the soil, but also, and largely, as has been proved by direct experiment, from the air, the rain, and the sun. *Surrounding nature furnishes the supply.* If God, then, does all this for a plant—a mere plant—may He not for man's body, which he fabricated first with His own hands? In this revivification of the body, may not *surrounding nature* render back that which she received from the body? Are we to look only under the sod for man's remains? Now for the possibility of all this, philosophy herself can be put on the stand as a witness, for she claims *that nothing is ever lost.*

These may be regarded as idle speculations.

They are *speculations*, but not *idle*. For when we are confronted by philosophical surmises, we may meet them in a similar mode. And thus it may be shown that neither philosophy, nor science, nor reason, can present greater difficulties against the resurrection of the dead than *in kind* are continually overcome in nature. Nor is it useless to dwell on these. For precisely these objections are thrust forward as a reason why we should discredit the doctrine of the resurrection of the dead. We need not hesitate to take our stand *outside* of the Bible; not to prove the doctrine, but to show that it furnishes nothing contradictory to reason or to science.

Besides these philosophical difficulties, disbelievers have made random and erroneous statements, wherewith to perplex the faith of some. One of these is inserted here as a specimen of the false grounds upon which very many objections rest, which are urged against this revelation of the Scriptures. A few years ago there was an Essay in an American Review (*Democratic*, of 1847), attempting, by scientific arguments, to disprove the possibil-

ity of a resurrection. One argument was this. "If a resurrection of all who have lived should take place, their numbers would cover the whole surface of the earth in one solid mass to a height of miles in thickness." Now, so far from this being the case, the real fact is, that the earth would hold ten thousand times more than have ever lived. By arithmetical computation it may be shown that the whole past generations of man could stand comfortably, side by side, on one third of the area of the State of Virginia, allotting to each person three square feet. And so far from a necessity for piling them in solid mass upon the whole surface of the globe, a single shower of rain over the same State, measuring two and three-tenths inches by the rain-gauge, would be equal in mass to all the matter contained in the bodies of the entire multitude.*

Let it then be distinctly borne in mind, that whatever difficulties seem to clog the doctrine of the resurrection of the dead, they are neither greater in themselves, nor more in

* Bibliotheca Sacra, 1852, p. 15.

number, than we encounter in the common operations of nature. It is only the continual repetition of these processes, in which lie the mysteries of nature, that lessens our astonishment, so that we behold, with perfect indifference, wonders which, if they occurred but seldom, or were matters of pure revelation, we should contemplate almost with incredulity. As great difficulties, therefore, lie on the side of those events which already have taken place, as can be found in the doctrine of the resurrection. To some of these we have already referred.

To call in question things which are strange, and the like of which we have never seen, is to doubt nine-tenths of the wonders of creation. You are walking upon the sands of Africa, and pick up what at first appears to be a large pebble. Upon examination it proves to be an egg. As you are gazing upon it a native approaches, and informs you that out of that shell will come a thing of life, a bird, who shall be so diverse from all other birds you have ever seen, as that, while it shall have little power to fly, it shall attain a speed in running unmatched by the swiftest

racer. Had you no corroboration of this statement, you would doubt the account. It would be incredible and contrary to all you had ever known of birds. So, when I look into the grave and behold nothing but dust, God tells me that out of that dust will come a body, so much like the body laid there as to be called the same body—need my faith stagger? My faith does not falter when I see the ostrich egg, because I am certified by others that such a bird will come of it, although I have never seen the process, nor the bird. Now, how can I, how *dare* I, disbelieve that a human body will come out of that dust, when, although *I* have never seen it, nor understand the mode, God tells me it shall be? Is, then, the presumption against the resurrection of the dead any stronger than against many a process or law which God adopts in the changes of the physical, intellectual and moral worlds? Suppose that we cannot trace out the connection between the body that dies, and the body which is to be raised. Does this prove anything more than that mankind always have been, and are now, most profoundly ignorant? All these, and

similar objections, resolve themselves into the question of *God's power*. If He be almighty, it must be difficult to set limits to his power. If He had only to speak, and from the confusion of chaos emerged this beautiful earth, with its teeming populations of creatures, all harmonious in order, and exquisite specimens of superhuman wisdom, there is, surely, nothing impossible, nor improbable, nor hard to believe in the doctrine, that all the millions which now or hereafter shall sleep in the dust of the earth will spring to life again by the interposition of the same power. Indeed, Paul places the possibility and certainty of the resurrection on this very ground. "Who shall change our vile body, that it may be fashioned like unto his glorious body (how?), *according to the working whereby he is able even to subdue all things unto himself.*"*

» "What though my body run to dust,
Faith cleaves unto it, counting every grain,
 With an exact and most particular trust,
 Reserving all for flesh again."

* Phil. iii. 21.

CHAPTER VI.

NATURE OF THE RESURRECTION-BODY.

“With what body do they come?”

“This corruption must put on incorruption, and this mortal must put on immortality.—1 Cor. xv. 35, 53.

“Go to thy quiet resting,
Poor tenement of clay!
From all thy pain and weakness
I gladly haste away;
But still in faith confiding
To find thee yet again,
All glorious and immortal.
Good night, till then!”

What the Bible teaches, and Paul specifically treats of in his well known chapter on the resurrection, is not any obstruse and metaphysical doctrine concerning mind and matter, but the simple physiological fact of two species of corporeity destined for man. The first is that of our present animal and perishable organization, which is of the earth,

earthy, and which we share, as a fleshly structure, with the sentient tribes around us. The second is a future spiritual structure, imperishable and endowed with higher powers and many desirable prerogatives. And in entering upon an inquiry concerning this latter, we cannot but express ourselves in the language of Isaac Taylor: "Nothing can be more absurd than the supposition that any efforts of the mind, how strenuous soever, can enable it to conceive, even in the faintest manner, of a mode of existence essentially and totally unlike our actual mode of life, for this were to imagine ourselves to be endowed with a real creative faculty." Hence in our inquiries into the nature of the spiritual body we must keep as close to the earthly as may be, while investing the heavenly tabernacle with the highest advantages. "On a line of conjecture like this," to quote the same author, "sobriety may be mistress of our course, nor need we set a single step without a sufficient reason for the direction we take." And on this "line" we are permitted inferences not alone from analogy, or a similarity of relations, but likewise from anomalies, or a dis-

similarity of relation. Most fortunately we are not left to bare conjecture, for Paul gives a few outlines of the new corporeity, which furnish valuable information regarding, at least, the general conditions of the resurrection body. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." In another Epistle he tells us that the body is "to be fashioned like unto his (Christ's) glorious body."

From these descriptions we learn that the resurrection-body will be *immortal*, *glorious*, *powerful*, and *spiritual*.

It will be *immortal*. The body is to be raised in incorruption. There will not be anything in its constitution upon which corruption can fasten. There will be no material for sickness or disease to prey upon. There will be no possibility of disorganizing any of

its atoms, and thus preparing the way for dissolution and decay. And as there will be nothing about it destructible, it must be immortal. For that matter which has in its composition no seed that can ever produce destruction, must continue as it is, until interfered with by an external power. But as God will never thus interfere, nor allow any creature to interfere with man's new body, it must continue forever just as it is raised. "The animal body is not only mechanically divisible, and destructible, and easily injured, but it is also incessantly preying upon itself, and it speedily dissolves unless sustained by assimilative materials. This liability to dissolution and to external violence, necessarily involves keen sensibilities and powerful appetites ; and it also demands an instinctive dread of death.

* * * Instead of all this, let us imagine a corporeal frame, indestructible and indivisible ; vital without waste, and therefore needing no pabulum, or none but such as might be supplied in a manner analogous to that in which the animal body derives support from the atmosphere, and from light and heat. Such a body would need no dread of dissolution ;

nor would it have its cravings, its appetites, or its sensual propensity ; or to say all in a word, it would have no welfare of its own to care for, or to assert. Instead of an importunate controversy, never well adjusted, and never brought to a conclusion between body and spirit, there would be, on the one side, the sheer passivity of a tool or engine ; and on the other side, the unchecked supremacy of a superior nature. There would be one class of interests, only, to be thought of, and only one class of occupation to be followed.”*

The resurrection-body will never die. There will be no silent house for it, but the building of God, the mansion prepared by Jesus Christ. The grave is behind it, and not before it as in this life. And the mind can forecast through endless ages, and be assured that *then* the soul shall be dwelling in the same body. Perennial beauty will invest it with unvarying charms. No lines of sorrow shall be chiseled on the brow. It shall never hunger any more, neither thirst any more.

* Taylor's Physical Theory of Another Life, pp. 100 and 101.

The sun shall not smite it by day. No cold nor heat shall bring discomfort. Eyes shall never weep, nor ears be pained by evil tidings. No gray hairs, like the clock striking the hours of midnight, shall warn of a life passing away. Eternity will be the measure of its years. All these distresses and marrings of the body, which are the concomitants of sin, shall be unknown in that "temple of the Holy Ghost." For "the former things are passed away."

"All our sorrows left below,
And earth exchanged for Heaven."

2. The resurrection-body will be *glorious*. In what respect we cannot determine; but it will be a noble, lovely body, adorned with every charm that a wise and beneficent Creator can bestow. It shall be like Christ's "glorified body." Everything having the least resemblance to the dishonor and vileness which attend human flesh, shall be purged away in the grave. The gold so long mixed with dross, will then be pure. The fine gold, dimmed now by the exhalations of earth, and the noisome breath of lust and sin, and weak-

nesses of the flesh, will then shine forth, like the gold of heaven which is as clear as crystal, and reflect, like the many-sided prism, the glorious hues of celestial excellencies. That body will be adapted to a world of perfection. There will be no remains of former deficiencies to remind even Gabriel how that body once appeared when he saw it on earth. For it will rank with angels in loveliness. Not like a prodigal who has come home repentant, yet with scars of the former career, only covered by the new robe ; on the contrary, it, "like the King's daughter, is all glorious within ;" and by its peerless beauty it will grace the household of God as the youngest daughter of creation. With dignity and splendor and all excellence, as an heir of glory, it will move among the "sons of God," emulous for the divine honor, and aglow with burning and untiring zeal in the Father's service. It will be humanity in its noblest type—fashioned like to Christ's glorious body.

"Soul and body shall His glorious image bear."

What more can be said to describe its grandeur? "There will be a family resem-

blance to the Elder Brother, bodily and spiritually. We know that when He shall appear we shall be like Him. Some of our loveliest garden flowers are grafts from wild plants in brake and forest, thicket and hedgerow. So beauteous are these transplants as almost to belie their pedigree. Their perfect tints, and symmetrical forms, and sweet perfume, however, prove the culture and development of which the plant or flower in its native state was capable. So shall it be in a far higher and nobler sense with flowers transplanted into the garden above. The glorified body! how immeasurably will it transcend, in physical and moral beauty, the old earthly tabernacle! Sown in dishonor, raised in glory. Glorious body indeed! without sin, without pain, without weakness, or weariness or infirmity.”*

3. The resurrection-body will be *powerful*. “It is raised in power,” says Paul. This does not signify that God will raise the body in a powerful manner—although that is strictly true—for the Apostle is describing with what body the dead shall come; they shall come

* McDuff, Grapes of Eschol.

with a *powerful* body. We are not to associate superhuman strength with this term, as though the saints are to be a second race of Samsons, endowed with enormous physical strength, although it is highly probable that the future body will have the power of performing many things which we would now regard as miraculous. It will be enabled to move with greater celerity from point to point. It will be without that sense of bulk which oppresses us. Whether it will be capable of passing from world to world through space as do the angels, is questionable; for then man would seem to lose his distinctive place as composed of soul and body, and be merged into the angel.

The *power* of the resurrection-body is mostly to be regarded as the opposite of the infirmity and weakness which are so characteristic of these present bodies. For are we not greatly impeded, worried and afflicted by our inabilities? When we would "do good," even in the body, the flesh is too weak. It tires very soon. It must have many hours for sleep. It must halt in the very midst of its best deeds and refresh. It tries to do things which

it cannot. It is easily overtaken. Like a little ant with a large crumb, we tug, and toil, and weary ourselves at life's tasks, and move slowly on toward completion. Oh! if we could always do our work unhampered by the infirmities of the flesh; if we could apply ourselves to our duties with untiring diligence, how often would what is now a labor, become a pleasure? This we believe is just that *power* which the resurrection-body will possess. It will never find any allotted duty *taxing* its strength. It shall never need rest. For it will be in a world where there is no fatigue nor lassitude; where heat never relaxes the sinew, and where the inhabitants never say, "I am sick;" but where there shall be ample power to perform promptly and easily all that God requires.

"God himself in that blest place,
Shall a glorious body give me;
I shall see his blissful face,
To his heavens he will receive me;
To his joyful presence raise,
Ever upon Christ to gaze!

"Then these eyes my Lord shall know,
My Redeemer and my Brother;

In his love my soul shall glow,—
 I myself and not another!
 Then from this rejoicing heart,
 Every weakness shall depart

“What is weak or maimed below,
 There shall be made strong and free;
 Earthly is the seed we sow,
 Heavenly shall the harvest be;
 Nature here, and sin; but there,
 Spiritual all and fair!”

4. The resurrection-body will be *spiritual*, “a *spiritual*-BODY.” It will not be a ghostly, vapory object or image, which can neither be touched nor held, like the shades with which classic poets peopled Hades. It is spiritual as distinguished from flesh and blood. Spiritual *body* represents an idea of which we can have little or no comprehension, and for which we can find no illustration, since spirit and body seem to us directly contrary. Paul’s illustration, however, may remove a shade of the obscurity. He declares “there is a *natural* body, and there is a *spiritual* body;” or, as it may be rendered, “there is a body of the *animal* life, and there is a *body of the spirit*.” Which is to say—as there is on

earth a body adapted to this present animal life, so there will be a body just as well fitted for a spiritual life. In this world spirit is subservient to flesh ; but in that future state the body will be subservient to the spirit, not in that the body will be converted into spirit, but because it will yield itself with the highest and most wonderful facility of complying with the spirit. For that body not only will not be such as we now have in the best possible health, but not even such as man had before he sinned ; which, although it was perfect in itself, yet required aliment, not as yet being spiritual, for man then carried an animal and earthly body.

And we can here reason from the known to the unknown, and affirm that, as the present structure of flesh is suited for the duties and the existence of man while on earth, and—saving the disqualifications which originate in sin—performs its work well, so will the future body be adapted to the duties and mode of existence that shall be in the spiritual world. And, further, that as this body exhibits in its framework and organs the wonderful wisdom and skill of the Creator, in

thus qualifying it for earth ; so will that resurrection-body be an equal manifestation of the divine goodness and wisdom. Without irreverent conjecture, we may suppose that this spiritual body will possess new powers and susceptibilities of enjoyment, in addition to those which may be retained from this present life. For our existence here, as compared with our development hereafter, is but little in advance of childhood. In a finer and more complete bodily organization will be a correspondent enlargement of the mental faculties and powers. There may be inlets to that spiritual body for the operation of intellectual and religious exercises, which exercises are now dormant, because there is no organ through which they can operate. For example, a man deprived of eyesight has a mind as susceptible as others of receiving impressions of beauty, but having no organ to be the medium of their conveyance, he lacks the pleasure which his fellows enjoy. And hereafter, by means of a more perfect bodily structure than the present, the redeemed may have the way opened for new sources of exalted enjoyment, waking into energy dormant

powers of which we are now as unconscious as the deaf are of the sweets of music, or the blind are of the beauties of nature, or the child is of the intellectual pleasures of the scholar. New capabilities will be conferred, which on earth have been longed for, but never possessed. Who has not experienced a most tantalizing failure of the perceptive faculty just when a theme was opening before the mind ; so that a fog arose before the mental vision, when the landscape was beginning to glow with the beauties of the rising sun of patient thought? What pious heart has not been harassed by an inability to fix the mind upon its devotions, and to keep out wandering thoughts, which like vermin infest the secret chambers of the soul? How often has a wearied body or a dull brain rendered religious acts insipid performances! Now not alone will the redeemed be relieved from all such disabilities; but their spiritual body will conduce to a higher sphere of intellectual and religious enjoyment. There can be no doubt but that the resurrection-body will greatly enhance the happiness of the saint, so that the highest fruition to which he is destined

will not be attained until "he is clothed upon with our house which is from heaven."

We may infer that the *spiritual body* will have none of the vital functions which characterize the present body, and that it will be so much like a spirit as to exist without food. It will not have the peculiar physical organization of flesh and blood, bones, sinew, veins, and nerves, which constitute this tabernacle of the soul. And so that body will live in some such manner as we conceive spirits to live, exercising its powers without weariness, waste, or decay. And yet it will be so much like a *body* as that it will *not* be without form and size. It will have a nature or structure of its own, so that it can be touched and grasped, and will occupy space. It will be a body for a spiritual mode of existence. For the Apostle's contrast is not between a material and an *immaterial* body, but between an earthly and a heavenly. The words of our Lord to the Sadducees throw a ray of light upon this part of our inquiry. "They neither marry nor are given in marriage, but are as the angels of God," *i. e.*, there will be neither male nor female.

Is such a body inconsistent with the future state? Do we expose ourselves justly to the charge of materialism? Is there anything gross in this idea of a resurrection body? We cannot perceive it. Certainly it is not beyond the power of the Almighty. Cannot he "who holdeth up the ends of the earth, who fainteth not, neither is weary," create and sustain spiritual bodies, *immortal*, *glorious* and *powerful*, without that train of second causes which nourish these bodies of flesh? Because *we* have no knowledge of bodies sustained in a different mode from ours, shall we venture to assert there are none? Let nature herself rebuke such arrogance. There is a species of vegetation named the air-plant, whose mode of existence is as different from that of ordinary plants as is the resurrection-body we have described, diverse in its nature from the body of flesh. This plant grows suspended in the air. It strikes no root into the soil. It does not touch it. It draws from mother-earth not one drop of moisture, nor one particle of nutrition. The atmosphere alone supplies its wants. But now how singular this seems to those who

never saw such a plant, and whose whole idea of vegetable growth is associated with plants resting on and penetrating the soil.

Is it further objected that it is contrary to the revealed nature of God, that he as a spirit and surrounded by spirits, should yet have in heaven, and therefore associating with spirits, a class of beings with bodies? But this rests on the erroneous supposition that God is pleased with an unvarying sameness. Now such a supposition is unsupported by anything we see on earth, or are told of heaven. *Diversity* of creation is most plainly visible everywhere on this globe. What an endless variety of plants, trees and shrubs! How diverse are the leaves in their shapes! The varieties of flowers are to be counted by thousands. And when you attempt to classify the animal tribes, you are involved in a labyrinth. And what shall we say of fishes and birds! There is in all these a profuseness of diversity that is well nigh perplexing. Why, the very rocks are not one and the same mixture of clay, but embrace scores of modifications found between the diamond and the pebble. Nor is this variety restricted to our

planet. "For there is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory." Now what reason have we to suppose that the realm of spirits is an exception to this law of unity in diversity ? Indeed, how can we entertain such a thought, when inspiration speaks of grades among the beings of heaven ? Among those angelic hosts are some cherubim, some seraphim, angels and archangels. And can man have no rank there with his *spiritual* body ? If the species of intelligent beings called man is not to be obliterated, why should he not in *heaven* magnify the creative power of God, as well as Gabriel himself ? "Were the body of man to remain forever in the grave, the human species would be destroyed ; for there would then be no specific difference that we know of between men and angels, both being pure spirits, unconnected with matter. That peculiar race, which united the visible and the invisible worlds, which was allied to earth by one part of its nature, and to heaven by another, would disappear, and a link in

the chain of being would be broken. We might conceive God to annihilate a species in the exercise of his sovereignty, or in the exercise of his justice; but we could not so easily conceive him to change a species; or, in translating the inhabitants of this globe to a higher region, to retain only one half of their original nature, and consign the other to the unconscious elements forever. What, it might be asked, could be the reason for this change? Why did he give them bodies and then take them away?*

But Paul removes all doubt concerning the spiritual resurrection-body, by declaring that there are different *kinds of bodies*, just as there are different kinds of *flesh*. "All flesh is not the same flesh, but there is one kind of flesh of *men*, another flesh of *beasts*, another of *fishes*, and another of *birds*." Here are four kinds of flesh, and yet they are allied in one genus of a body. But how diverse the nature and mode of existence of these four kinds of bodies! Man, beast, bird, and fish. The element of one is water; of the other, the

* Dick's Lectures on Theology.

air; of the beast, the soil; while man uses all of them. Now, need the diversity be wider between man's earthly body and his resurrection-body, than between the body of the beast and the bird, or between a fish and the body of a quadruped? If then we find such different bodies existing on earth, why does it appear strange that man may have one kind of a body here, and a different body hereafter? So that we conclude there are different kinds of bodies for man—a body for this earth, a body for saints in heaven, and a body for the lost in hell: a body on probation, a redeemed body, and a condemned body.

“With what body do they come?” Paul replies, it will be a body immortal, glorious, powerful and spiritual. And now the question arises, how closely will this resurrection-body approximate the earthly tenement? How much of an identity will there be? The identical body will rise, that is, the specific body which was buried—the same, and not one *like it*, composed out of matter which never had any connection with the former body. The sameness will not be like that

which exists between two statues of one man, wrought out of the same block of marble, by the same sculptor; but the sameness will be such as, when I declare that I am the same or identical person who was once a child.

The conditions of the resurrection are not met by investing the soul with *a* body, it must be the old body. This is requisite in order to retain human personality. Every individual must have a distinct principle of identity, which cannot lose itself in the identity of another; and which shall show him to be Thomas and not John. It is only by the preservation of this that one individual can be distinguished from another. And the moment we suppose personal identity to be destroyed, from that very instant personality is lost, and all distinction between identity and diversity is done away. Now, in the resurrection all bodies must be alike or unlike. We cannot suppose them to be all alike, for then there could be no recognition of individuals. But if they are unlike, each must have his own peculiarities, and why may not these bear a resemblance to the personal peculiarities he had on earth, as to be

made without any reference to those? If God raise the body and impress upon it *any* marks that shall distinguish it from other bodies, why may not those marks correspond to specific points of the earthly body? And note, in this connection, how Paul speaks of the resurrection-body—*this* corruptible must put on incorruption, and *this* mortal must put on immortality. “He could not, indeed,” says Tertullian, “have spoken more explicitly, unless he had held his own skin in his hand.” Besides, remarks Calvin, “if we are to receive *new bodies*, where will be the conformity between the Head and the members? Christ rose; was it by making himself a new body? No; but, according to his prediction, destroy *this* body, and in three days I will raise it again. The mortal body which he before possessed he again resumed. For it would have conduced but little to our comfort if there had been a substitution of a new body, and an annihilation of that which had been offered as an atoning sacrifice. We must therefore maintain the connection stated by the apostle—that we shall rise because Christ has risen; for nothing is more improbable

than that our body, in which we 'bear about the dying of the Lord Jesus,' should be deprived of a resurrection similar to his."

To the believer death is reconstructive. Just as a vessel of iron, which being cast is found to be defective, is then broken in pieces and recast out of the same divided parts, and yet is the same vessel; so the resurrection reconstructs out of the dust of a frail, corrupt body, one that is pure, spiritual and immortal, and yet it is to all intents the same body. Says that accurate and profound thinker, from whose work on the Physical Theory of Another Life, we have already drawn, "We assume that the apparent import of some passages and phrases of Scripture tends to suggest the belief that the die of human nature, as to its form and figure, is to be used again in a new world. Partly on the ground of inferences from general principles, and partly on the strength of particular assertions, we suppose that the fair and faultless paradisiacal model of human beauty and majesty, which stood forward as the most illustrious instance of creative wisdom—the bright gem of the visible world—this form,

too, which has been borne and consecrated by incarnate deity—that it shall at length regain its forfeited honors, and once more be pronounced very good; so good as to forbid its being superseded; on the contrary, that it shall be reinstated, and allowed after its long degradation, to enjoy its birthright of immortality. * * * * So plastic are all materials under the hand of infinite intelligence, and so susceptible are natural forms of accommodation to two or more purposes, and so much does the unexhausted skill of the Creator delight to show its resources, that we may readily believe the human body to have been so planned from the first, as that its form might adapt itself to another and a different internal economy. That is to say—while the uses of internal parts and their functions may be changed, yet it will be so as that the new functions and uses of parts shall, without damage, work in with the original contour and symmetry of the form. In this manner, not only shall the first design of the Creator be honored, but the momentous early history of man upon earth shall be visibly kept in mind, by the perpetuity of *the form* under

which its events were transacted ; and so, too, shall there be secured a vivid recollection of personal identity and individual character." On this supposition the reconstruction would adhere to the original man as closely as the change of existence would permit. Of course all this lies in the region of conjecture. To determine in what the identity of our natural body consists, is a point of great difficulty, and probably it cannot be done satisfactorily. On a subject so abstruse, difficulties will arise from various quarters, and press upon us in a variety of forms, which require faculties more penetrating and vigorous than any which we now possess.

The identity of the body must consist in something which is material, and must be in the body itself. Does then this identity consist in the *entireness* of the particles which constitute the body, or is it peculiar to some part ? It cannot consist in the *whole* of the substance of the body for many and obvious reasons. We know that in amputation much of flesh and bone may be removed, without affecting the identity of the body. A man may have an arm amputated and a false limb

put in its place, and yet we do not regard the identity as destroyed. There was a man who entered the army of the United States during the present rebellion, weighing at the date of enlistment two hundred pounds. He was a stalwart, sturdy man. He was taken prisoner and sent to Andersonville, where he endured those privations and that inhuman treatment which will forever associate that place with the Black Hole of Calcutta. At the time of release and exchange this prisoner was reduced in weight to *fifty-six* pounds. He was so altered that his nearest kin did not recognize him when he returned to his home in Hartford. Yet this was the same body and the same man who two years previously weighed *two hundred* pounds. Now, suppose him to recover health and to regain his former weight, he will still be the same man, although three-fourths of his body is new matter. During the whole time of these changes, and when his body was so different from its preceding condition, he was the self-same intelligent person, compounded of an immaterial spirit and an organized body. Such and similar mutations in our bodies, with

which we all are familiar, show conclusively that we must not extend the identity of the body to the *whole* of its substance. We witness the vast alterations which sickness and privation can produce without affecting the identity of the body. We see the surprising changes which are undergone from infancy to maturity, and on to hoary years, and yet through all those changes which sickness or health produces, and which all other causes conjointly occasion in the continual depleting and renovating processes of nature, the identity is still preserved. Now, a body which is capable of preserving its identity under such changes as we observe may without doubt undergo many more, and such as shall baffle all calculations. From what we do know, we may safely presume that great changes are within the range of possibility.

This point of identity, however, must not be pushed too far, so as to require a rigid conformity to the earthly body in form, size, structure, or specific properties. Paul declares, *this* corruptible must put on incorruption, denoting a large degree of sameness.

But he also states, this *corruptible* must put on *incorruption*,—indicating, with equal plainness, that the resurrection-body is not a mere reproduction of that which was on earth. All that Paul's language teaches is that the body raised is *essentially* the same. It is as near like this body as perfection can be identified with imperfection—as a spiritual body can resemble a natural body,—as much *this* body as my body to-day is the same body which once existed as an embryo. Such an identity is all that is required to meet the facts of revelation.

The disappearance of the body in the dust of the grave, and the future re-appearance of the same body, is forcibly set forth in an illustration taken from Hallet, and quoted by Dr Brown in his "Resurrection of Life :—" "A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David—for that was the man's name—was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, this cup fell into a cup of aquafortis; he, taking it to be no other than common water, thought

his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this, his fellow-servant informed him that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied with the truth of it with his own eyes, he heartily grieved for the loss of his cup, and at the same time he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of seeing the cup more. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him

their master could restore him the same cup again. David regarded this as utterly impossible. 'What do you talk of?' said he to his fellow-servant. 'Do you not know that the cup is entirely dissolved, and not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with the aquafortis, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost; I am sure I shall never see it again.' His fellow-servant still insisted that their master could restore the same cup, and David as earnestly insisted that it was absolutely impossible. While they were debating this point their master came in, and asked them what they were disputing about. When they had informed him he says to David: 'What you so positively pronounce to be impossible, you shall see me do with very little trouble. Fetch me,' said he to the other servant, 'some salt water, and pour it into the vessel of aquafortis. Now look,' says he, 'the silver will presently fall to the bottom of the vessel in a white powder.'

When David saw this he began to have good hopes of seeing his cup restored. Next his master ordered the servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into a solid silver piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

“It is no uncommon thing for men like David in this parable to imagine that to be impossible which yet persons of greater skill and wisdom than themselves can perform. David was as positive that his master could not restore his cup as unbelievers are that it is incredible that God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth as with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then easy to be conceived that, as a man has wisdom and power enough to bring these parts of the

silver to be visible again, and to reduce them to a cup as before, so God, the Maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again! What though David could not restore his own cup? Is that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead."

We therefore conclude that, in order to a resurrection of the same body in a proper, Scriptural, and human sense, it is not necessary that the body raised should be identical with the specific body which expired the last breath; nor is it required to consist of

the same elementary particles. There may be as great, perhaps a greater, difference between the believer and the glorified saint than there is intellectually and physically between the child and the man. And yet, as the same person exists in the two stages of the latter life, so can the *same person* bear the image of the earthly and also of the heavenly.

It is no more than just to remark here that this identity which we have been discussing has been denied by some who admit a resurrection of the dead. The church fathers are not unanimous in their opinions on this point. Many of them held gross conceptions of this subject.

Guided by these explanations, we can answer such queries as the following:—Will the lame, the blind, the deaf be raised in that condition? Will the body which has lost an arm be raised without that arm? Certainly not; for these are imperfections, these are parts of the “dishonor” and “weakness” with which the body is buried. It could not be raised in power and glory retaining these blemishes. But will other peculiarities of individual bodies—such as height, corpulence,

and the like—be retained? Probably not. For these do not constitute its identity. Each deficiency or deformity will not be reproduced, any more than the defects of man's spiritual nature, induced by sin, will reappear in the righteous; any more than a dent or finger-mark on David's cup would come again on the new cup. It will be a resurrection of *perfection*. Whatever constitutes a defect in man's physical structure will have no counterpart in "the resurrection of the just."

On "this line" we may dispose of the question whether the infant shall rise at the last day an infant, and the old man rise with his gray hairs. If the resurrection be one of perfection, we may presume that all these differences, arising from age, sex, and the like, will not reappear in the new body. That infants die is due to sin. But through the grace of Christ we believe their souls are saved. And yet the faculties of a young child are undeveloped; will they remain thus limited forever? We need not harbor so unwelcome a thought. The Scriptures present no warrant for it. Why, then, should *the body* remain throughout eternity a dwarf? If the

soul enlarge to that of a perfect human being, why need we suppose that the body does not? And if it does become the full man, will it not be the same body as much as the developed soul is the identical soul of the infant? If the last enemy, death, is to be deprived of his victims by the resurrection, will that conquest be complete while the large portion of the human race which died in 'infancy and childhood remain forever such? While, therefore, we can pronounce with no degree of certainty, still it seems probable that the child will be raised with a body of perfect and full humanity.

Nor, finally, should it seem difficult of belief that God will not only preserve the *dust* of our bodies, but out of that dust raise the same body. For we witness similar preservation of identity everywhere in nature. It is that by means of which "like produces like." Such a latent principle abides in every seed and in every graft. Here are a dozen bulbs of the tulip. They are alike in shape and material. They give no evidence of the difference in color which exists among them. Plant them, and each reproduces its color.

Where now is that difference lodged? No microscope can detect it. Yet God has fixed it somewhere in that bulb. And so, though all human dust may appear alike to us, God will preserve certain peculiarities in each, and reproduce those. And thus each one will know that his own body is restored to him, and not that of another. He will recognize it, as his soul is reunited to the body from which so long it has been separated.

Thus we learn that in no meager or metaphysical sense our *bodies* put on immortality. These tabernacles we inhabit we shall always possess. A great change will come over them. All that is sensual and sinful and material and corrupt will be eradicated. A glorious, noble and spiritual frame will come in their place; but yet there will be a connection between this body and that. The seed matures in flower and fruit, and thus they are connected in vegetable life; so this corrupt frail clay shall become a glorious structure, which, however, shall be a continuation of the earthly house.

CHAPTER VII.

CIRCUMSTANCES OF THE RESURRECTION.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.—1 Thess. iv. 16, 17.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered chancel are stirred!
From the sea, from the land, from the South and the North,
The vast generations of man are come forth.

The resurrection of the dead is one of the mysterious doctrines of the New Testament. We are perplexed to comprehend it. And yet it is one of the most plainly revealed. We are not left to inference. It is set forth with the utmost distinctness. Christ spoke of it during his teachings. Apostles repeated it through all their ministry. In addition to all these utterances of the doctrine, we have in Revelation and in two of Paul's Epistles a brief description of the *order* of the resurrection, and of the *events associated with it*. Let us pick up these separated fragments, and set them in one picture, that thus we may obtain

a tolerably clear idea of the accompaniments of the resurrection.

And first, the resurrection is effected by the *direct agency* of the Lord Jesus Christ. He is personally present. He comes from heaven for that special purpose. "For the Lord *himself* shall descend from heaven with a shout."* He shall appear in the clouds with great glory. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced him."† He shall be no less conspicuous in the resurrection than he was in the crucifixion. Then all heaven's attention was centered upon Him; and so heaven *and earth* will behold Him, when He comes in glory to receive the fruits of his sufferings and intercessions. This is the "coming of the Lord," of which mention is made frequently in the Epistles. And it will be a magnificent advent; one entirely befitting the King of Glory. Earth will then see her Sovereign as He never before was beheld by her. The majesty of heaven's court will be transferred

* 1 Thess. iv. 16.

† Rev. i. 7.

to this globe. There was grandeur at Sinai. "There were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. And Mount Sinai was altogether on a smoke, the smoke thereof ascended as the smoke of a furnace." But the imposing scenes of the resurrection will far surpass these. The once despised Galilean will appear as "the only begotten of the Father," "the brightness of His glory, and the express image of His person."

He will come in royal state, surrounded by holy angels. Says Paul, "The Lord Jesus shall be revealed from heaven with his *mighty angels*."* These seem to be the attendants of the Deity; for in all the appearances of the Almighty angels are associated with Him. At the giving of the law on Sinai they were present. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place." A company of the heavenly host announced to the shepherds the birth of the infant Jesus. Angels came and ministered unto Him after

the temptation was concluded. In the agonies of the garden they furnished relief. When He ascended from Olivet, angels undoubtedly awaited Him in that cloud which received Him out of sight. And angels form His convoy as He returns to earth to reunite the souls and bodies of His ransomed ones. It is written that He shall come with His *mighty* angels; there shall be the voice of an *archangel*, as though all the dignitaries of heaven were to be present. Indeed, all the terms whereby the advent is described produce the impression of exalted majesty and godlike glory.

And this is the spectacle which all flesh shall behold on coming from the grave. This dazzling array of heaven's hosts, outshone by the Son of man in the midst of them, shall burst full on the view. There enthroned in the sky will sit the Ancient of Days, whom Daniel saw in prophetic vision; whose "garment was white as snow, and the hair of His head like pure wool; his throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth before Him; thousand thousands ministered unto

Him, and ten thousand times ten thousand stood before Him." By the saints of the Most High this will be looked upon with rapturous delight, for they shall be "caught up to meet the Lord in the air." In that King, arrayed in all this splendor, they will recognize their Saviour, their Advocate, and their Elder Brother. But alas! with what terror and dismay will all the impenitent dead, now raised to life, behold that august spectacle! A guilty conscience will recognize in that glorified person the Jesus of Nazareth, whom they rejected as the crucified Saviour. And in dread anticipation the words of condemnation already ring in their ears—"Those mine enemies which would not that I should rule over them, bring hither and slay before me."

"What shall I be, Lord, when thy radiant glory,
As from the grave I rise, encircles me;
When brightly pictured in the light before me,
What eye hath never seen, my eyes shall see?
What shall I be?"

The resurrection is specifically attributed to Christ. He himself said, "the dead shall hear the voice of the Son of God." Paul has a similar expression, "for the Lord himself

shall descend from heaven with a shout," that is, with a loud noise. He therefore is the visible agent. "By *him* were all things created that are in heaven, and that are in earth, visible and invisible * * * all things were created by him, and for him." Likewise in the resurrection He is the agent, acting for the Deity. Hence believers are said, in one place, to be raised by the power of God, and in another by the power of Christ. Just as the worlds are said to be made by Christ, and also by the power of God ; showing not only concerted action, but such a unity that what one person of the Godhead performs, the other are said to do. As Lazarus heard *that voice* and arose, so at the bidding of that same voice, again breaking silence on earth, *all* the dead shall rise. This certainly implies a direct action on the part of our Lord. He is not a silent immovable performer of this stupendous miracle. He effects it by his *voice*. And it is worthy of note here, that by his *voice* he wrought the many wonders which are recorded of him in the Gospel history. That which the Psalmist adduces as a proof of God's power—"he spake and it

was done ; he commanded and it stood fast ” —is found to exist in Jesus of Nazareth, for by his mere *word* he wrought mighty wonders, and at the last day “the word of his power” shall rend the graves, and call to life the nations of the dead.

This *resurrection is the final act of Jesus as the MEDIATOR*. It finishes his work. The cross was not the closing scene. That was the end of the humiliation and suffering. For the work of redemption still proceeds under his guidance, and shall go on until he comes again in glory. “For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” That for which he assumed human nature will then be accomplished. Death will be destroyed, and its effects obliterated from earth. But this final conquest and thorough subjugation of man’s merciless foe cannot be accomplished until “those that are in their graves come forth.” When the believer ascends to meet his Lord, complete in the sanctified manhood of the resurrection, his flesh rescued from the grave, then will he be able to use, in its full meaning, the language

of triumph, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." For you will notice Paul expressly states, that "*when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." This shout, which goes up from so many a death-bed, is but the precursor of the resurrection huzza. As employed by the *dying* believer, it denotes the emancipation of the soul; but when it bursts again from the *rising* believer, it shall signify the deliverance of the body from the house of bondage. Then death will die. His cruel reign ceases. The man stronger than he has come and despoiled his house. The cells are broken open, where so long a time he has incarcerated all of woman born, and they are released from the solitary confinement of ages. His sickle is broken, and his arm, never before wearied, falls nerveless at his side. There are no more fields for him to reap. And all the gatherings of

ages, which he has brought from every clime, are now torn from his garners.

“O Death! with what an eye of desperate lust,
From out thy emptied vaults, thou then wilt look
After the risen multitude of all
Mankind.”

Another circumstance of the resurrection will be the *noise and visible signs by which it is to be inaugurated*. There is the sounding of a trumpet. The narrative thus reads: “We shall all be changed * * at the *last trump*, for the *trumpet shall sound*, and the dead shall be raised.”* “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”† That is, the trumpet which God causes to be sounded, and not that which He sounds. In the account in Revelation there is no mention of this trump. A trumpet was the instrument employed to convene the people. Jewish assemblies for worship were thus convoked. Therefore, to blow a trumpet meant to call people together for some very important occasion. And this may be all that

* 1 Cor. xv. 52. † 1 Thess. iv. 16.

is signified in the passages referring to the resurrection. It may simply denote that the whole world is to be convoked. But in addition, we may fairly connect with this expression of sounding a trumpet, the idea of a noise or commotion, which shall arrest attention. The few descriptive words must be carefully considered. They are these: "The trumpet shall sound;" "the Lord himself shall descend with *a shout*, with the *voice* of the archangel." These indicate some act or circumstance which shall startle men, and break in upon the quiet of nature.

Terrestrial commotions have been associated with the beginning of those great epochs, which mark the history of sin and redemption. Nature underwent some change at the Fall, in which the curse upon the ground was entailed. The deluge was another instance where the punishment of man's sin was connected with terrene disaster. So, in the giving of the law at Sinai there was a display of the powers of nature; also on that occasion there was a trumpet sounded. The noise of it was "exceeding loud," "the voice of the trumpet sounded long, and waxed louder and

louder." We note similar manifestations in the history of Redemption. A star appeared and heralded the birth of Christ. At his crucifixion "the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." To which account Luke adds, that "the sun was darkened, and there was darkness over the earth for three hours." As such terrestrial phenomena have attended all these instances in which God has appeared to man in crises of his history, we may presume that similar commotions will mark the approach of the resurrection. It may be that as an earthquake occurred at the resurrection of Christ, so there will be an upheaval of earth in the general resurrection, connected with phenomena in the atmosphere. At all events we read that the heavens are to be rolled together, and the earth will be burned up.

At that voice of the son of God all nature will be convulsed. This earth, arched over with graves, will crack and heave as with the convulsions of an earthquake. From mountain peak and desert strand, in solitariness, the dead shall come forth. From ten thousands of

church-yards and cemeteries they will spring, thickly as the willows by the water-course.

“ The family tomb, to whose devouring mouth
Descended sire and son, age after age,
In long unbroken hereditary line,
Poured forth at once the ancient father rude,
And all his offspring of a thousand years.”

Every battle-field will move again. Battalions, divisions, and army corps will be marshaled once more on those bloody plains; not to unite in furious charge and deadly fray; but to file right and left, according as they fought under the banner of the cross, or under the folds of the serpent's ensign. Yes! Bull Run, Corinth, Murfreesboro', Chancellorsville, and Fredericksburg, those slaughter-fields of our terrible war, will swarm again; and North and South will stand once more face to face. And from most unexpected places will the dead come. From beneath vast edifices they will emerge. From spots where the murderer's cunning has hidden them. From beneath the tessellated halls where fashion and riotous mirth have held high carnival, thoughtless of the sleepers below; from under the stones of the thronged thoroughfare; from the plowed field and garden; from the

roadside—in short, wherever human dust lies, thence will it break forth ; for no height of soil, nor ponderous weight can keep down man's dust, when the voice of the Lord saith “Come forth.” Also out of the briny deep they will arise, and from flowing streams, and from lakes and inland seas. This number, in the aggregate, will be very large. So vast is this multitude, that in the account of the resurrection contained in Revelation, separate mention is made of this class of the dead. It is written, “and the sea gave up the dead which were in it.” This includes all those who have been swept away by floods, all who have perished by shipwreck, all who have been killed in naval-battles,—all, indeed, who have found a watery grave. What a vast multitude will arise from the waters of the Ganges, which has swallowed up myriads of heathen children !

“ As sudden rose,
From out their watery beds, the ocean's dead,
Renewed, and on the unstirring billows stood,
From pole to pole, thick covering all the sea ;
Of every nation blent, and every age.”

One of England's greatest poets, whose

compositions, however, are the common property of the Saxon race, has indulged his imagination in a description of the resurrection. But poetry does not always restrict itself to the limits of God's Word. Young, in his "Last Day" represents the disjointed and scattered fragments of the human frame flying through the air, and coming together like the bones in Ezekiel's vision. The passage is so striking as to repay perusal in this connection :

" Now monuments prove faithful to their trust,
And render back their long committed dust !
Now charnels rattle ; scattered limbs, and all
The various bones, obsequious to the call,
Self-moved, advance ; the neck, perhaps, to meet
The distant head ; the distant legs the feet.
Dreadful to view, see, through the dusky sky,
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame."

The process, which this bold imagery depicts, does not necessarily form a part of the resurrection, so far as the Scriptures throw any light upon the mode. We have seen that it is not required that every particle, or even each member of the body should be raised, in

order that the same body may appear. The body can rise without thus sending to the corners of the earth for its original parts.

And yet, while there will be no such seeking of bone for bone, there will be a process no less wonderful when the spirit searches for its body. Each soul, led by some unerring impulse, will be drawn to its own dust. It may be that the souls of the righteous will form a part of the angelic convoy, which attends the Lord Jesus from heaven; and that after He speaks the word which shall awaken human dust, each spirit shall leave that throng, and fly to the spot where its new body is forming. Amazing, indeed, will be that movement! A multitude which no man can number will be in that blessed throng; and radiating, as from a center, to all parts of the globe, they will speed as on the wings of the wind. And souls will also come up from the pit; for hell shall deliver up the dead which are in it. Proud Dives will find his body amid the ruins of that splendid mausoleum; and Lazarus will greet his in the Potters Field. Ah! what a difference between the burial and the rising of these

bodies ! Many which men handled carefully, and which reposed beneath the sculptured marble, now rise to shame and everlasting contempt ; while the pauper's body, which was rudely jostled over the stones, and thrust without a tear amid the heaps which preceded him, will "rise to glory and honor."

In what part of the body's reconstruction the soul will come to it, we cannot determine. It may be that when the body is reached, it will be found already reclothed, like a house which kind friends have set in order during the owner's absence ; like Adam's body, complete when he was made conscious of himself. And in many instances how different will be the going in of the soul from those circumstances which attended its departure from the body ! When last time one soul was in the body, it was ministered to by loved kindred. All the delicacies which money could purchase, or love invent, were at his side. Tears fell all around. The servant of God was praying, and telling of Jesus, in whom that soul had never trusted. But now no voice of prayer is heard, no hope in Jesus is presented, no word of comfort, no tear of sympathy for

its coming woes. But another, lying hard by, enjoyed none of these kind offices of affection. Dogs came and licked his sores, and, unattended, he picked up, with thin and trembling fingers, the cold crumbs of charity, and sipped no cordial other than his heavenly Father gave in the running brook and bubbling fountain. He expired in a cheerless cellar, or desolate garret, with none but his Savior near him, and his Bible by his side. But now as he returns to meet that body, he enters an incorruptible abode, sanctified by the blood of atonement, and made fit for angelic companions; and then, springing upward, he rejoins his Lord.

But before one departs to the abode of despair, and the other to the mansion in the skies, a solemn scene is transacted. Look above! The Ancient of Days sitting on that throne opens the books; and a mighty voice rends the air:

“For judgment, judgment, sons of men, prepare!” “And I saw,” wrote John, “a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for

them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." No language can add to these plain but solemn words. It would seem from this that men are to be judged *after* reunion with the body. They are to be judged as *men*, and not as disembodied spirits. We are to be tried for the deeds done in *the body*; that is, not only for that which was committed while on the earth, but for those deeds in which the body participated. As the body is to be glorified or punished together with the soul, it must also undergo its trial in connection with the soul.

Another fact in regard to the resurrection now claims our attention. *The earth will be teeming with population when this event comes.* That beautiful poem of The Last Man, however charming, finds no reality in Holy Writ. "Behold," says Paul, "I show you a mystery, we shall not all sleep," *i. e.* die, "but we shall all be changed." That is to say, there will be persons alive when the hour of resur-

rection arrives. This is plainly asserted in the first epistle to the Thessalonians, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep," *i. e.*, the living shall not precede the dead in assuming the resurrection-body. With this agree the words of our Saviour, which have their complete fulfillment in the events of the last day. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be."* Houses will be filled with families. Streets will swarm with passers. No devastating pestilence shall have almost depopulated the earth. There will be a denser population than ever before possessed the globe. And all the busy bustling scenes of life will be in the full tide of progress.

But upon all these a change must come. For the living body is to be renewed. This

* Matt. xxiv. 38, 39

must be the case, as Paul declares, "for flesh and blood cannot inherit the kingdom of God." The bodies of those then living will be mortal, as were the bodies of all who preceded them. That *animal* body could not enter heaven. It must be changed into the same spiritual body which those receive who come from their graves. There will be no distinction throughout eternity which shall indicate who were alive when the Lord came. Therefore, the souls and bodies of the living will be so renewed as to be adapted to the spiritual life. Nor need they pass through the intermediate state, in which all other of mankind abide until the resurrection.

This change will be *instantaneous*, in a moment, "in the twinkling of an eye." Indeed, this is the character of the resurrection. It is not a slow process. It is described as quickly done. None of the slower processes of nature will be employed. But, as our Lord raised His dead at *the moment he spake the word*, so will He do in the last day.

And not only will the resurrection be quickly accomplished, it will likewise come

unexpectedly. Men will not be looking for it. No exposition of prophecy will enable the most learned to predict the day. "Of that day and hour knoweth no man." "The day of the Lord will come as a thief in the night." As the rain of fire fell suddenly upon Sodom, so will the fires of the last day break out unexpectedly. "But of the times and seasons ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." It may be at the cock-crowing, when men have just gone forth to the duties of the day, or when they are in the full tide of their avocations. What an arrest of life that will be, if the resurrection come during the hours of the day! The earth will be full of the children of men, going to and fro on their errands of toil or pleasure. Not even the deluge was such a shock to the human family, as will be the resurrection. For in that the waters rose gradually, but this will be "in a moment," "at the sound of the trumpet." The ordinary occupations of life will be going on. Men will be buying and selling. Crops will be in the garner. Seed will be in the soil.

Fruit will be hanging on the tree. Edifices will be partly erected. Merchandise will be on its way to market. The ship will be in mid-ocean, with sails all set. The school-boy will be pondering his lesson. The infant will be in the mother's arms. The daily paper will be partly in type. The book will be in the hands of the binder. Meat will be hanging in the shambles. The day's provision will be in the kitchen. Smoke will be curling out of the forge. Iron will be upon the anvil, and the shoe upon the last. Mechanics who work upon wood, metal and stone will be bending over their task ; and all the sons and daughters of toil will be earning their bread by the sweat of their brow. The patient ox will be pulling in the furrow, and the impatient steed will be champing on the bit. The preacher's sermon will be unfinished. Undecided will be the lawyer's suit. The maiden will be thinking of her lover ; and the bridal party will be at the altar. *Thus* men will be "eating and drinking, marrying and giving in marriage, when, like a thunder-clap in a cloudless sky, there will be the shout, the trumpet, and the springing up of the dead. "For, as

the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

Thus suddenly shall the dead appear among the living. Oh! what a spectacle that will be for the living, already terrified by "the shout," and "the trumpet," and these commotions in nature! The dead will spring up in their very houses, and beneath their feet. The traveler will be arrested along the highway, and the ploughman in the field, by bodies coming up from their long-forgotten graves. Wherever men are, and whithersoever they turn, this spectral sight will blind their eyes.

"The newly-sheeted corpse arose, and stared
On those who dressed it; and the coffined dead,
That men were bearing to the tomb, awoke,
And mingled with their friends; and armies, which
The trump surprised met in the furious shock
Of battle, saw the bleeding ranks, new fallen,
Rise up at once, and to their ghastly cheeks
Return the stream of life in healthy flow;
And as the anatomist, with all his band
Of rude disciples, o'er the subject hung,
And impolitely hewed his way through bones
And muscles of the sacred form,
Exposing barbarously to wanton gaze

The mysteries of nature, joint embraced
 His kindred joint, the wounded flesh grew up,
 And suddenly the injured man awoke,
 Among their hands, and stood arrayed complete
 In immortality; forgiving scarce
 The insult offered to his clay in death."*

And now, as the result of this collation of the statements of the New Testament in regard to the circumstances of the resurrection, we learn that the Lord Jesus shall descend from heaven with great visible power and glory, attended by angels high in character and position: halting somewhere in the atmosphere, He will speak, and then loud noises and terrestrial convulsions will ensue, during which the dead shall arise. This appearance of the Lord will come suddenly, and men will have no warning of it. When He comes the earth will be populous, and the inhabitants of the globe will be engaged in the ordinary pursuits of life. Those then alive will undergo a change after the dead are raised; and this too will be done rapidly, "in the twinkling of an eye." The living, thus fitted for

* Pollok's Course of Time, Book vii.

the spiritual state, will mingle with the raised dead, and proceed to the judgment throne, which will probably be in the air, where the Lord remains. After the trial, the sentence, and the division, the righteous will depart and be forever with the Lord, while the wicked shall go back to associate with demons. It is not stated at what juncture the wicked are raised. But the particulars of the whole account leave the impression that the righteous and the wicked rise together. And this would seem probable and appropriate. For they have been together in this life, like tares and wheat ; they will lie together until the resurrection day ; and one judgment day and scene suffice for each. The natural inference is that they rise from the grave together.

CHAPTER VIII.

LESSONS OF THE RESURRECTION.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. xv. 58.

“ My grave, so long a dark and drear abyss,
Is now scarce noticed on the way to bliss ;
Once at the gates of hell it yawning lay,
Now stands as portal to the land of day ;
'It takes me to the Father's home so blest ;
It brings me to the feast, a welcome guest.”

There is no mere theory or speculation in the word of God. It is eminently practical. Every doctrine has a direct bearing upon “ what man is to believe concerning God, and what *duty God requires of man.*” This arises from the fact that truth unmixed with error is the substance of the Bible. And truth is always useful. In nature there is no waste, and in the revelation which God has made there is no useless material. We may not

always be able to discover the utility, nevertheless it exists.

In like manner there are practical lessons taught by the resurrection of the dead. This too is not revealed to astonish, but to comfort and instruct. For does not Paul close that discussion of the resurrection with these words, "*therefore*," as the conclusion of the whole, "my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord?" John Knox, a little before his death, rose out of his bed, and being asked why he rose when he was so sick, he answered that he had in the night sweet meditations of the resurrection of Jesus Christ, and now he would go into the pulpit and impart unto others the comfort he felt in his own soul. But the resurrection of Jesus Christ leads to our own, and to all the glorious hopes associated therewith. And now, at the close of our examination of this doctrine, let us refresh our hearts, and quicken each grace by a meditation upon the *lessons of the resurrection*.

1. *The Christian should be stimulated to great*

and self-denying efforts in honor of Him who has secured the resurrection of the body; and he should be sustained in those labors by a consideration of the high glory which Christ has thus conferred. This is the direct lesson which Paul draws from the doctrine as he discusses it in the fifteenth chapter of first Corinthians. He says we should be steadfast, and always abound in the work of the Lord. ✓

The more one has done for us, the greater are the obligations under which we are placed. Now, in our estimate of the benefits of redemption, do we give sufficient value to the delivery of *the body* from the power of sin? So engrossed are we in the salvation of *the soul*, that we do not properly remember that *the body* is included in this salvation. Indeed, how little we think of the resurrection of the body! We have few joyous anticipations associated therewith. The believer meditates upon the invisible things of heaven, he imagines the pleasures which will roll in upon *his soul*, with a ceaseless flow; but does he remember that there are pleasures connected with his glorified body? There must be. For God does not raise up the body just

for the sake of having it in heaven. In some way that body shall conduce to an enlarged bliss.

And oh ! what widening wonders of grace does this unfold ! Would it not have been enough, had this soul alone been rescued, while the body was consigned to irrecoverable corruption ? Why might not the body have been flung aside as dross compared with the soul ?—as refuse too vile to call forth divine compassion ? If there was nothing in the soul that could deserve the divine favor, what was there in the body ? It was the seat of unholy passions and lusts, as was also the soul. It was diseased, mortal, corruptible. It must die, decay, crumble to atoms, and be devoured by worms ; why, then, should God exert His omnipotence to deliver this handful of dust from the grave ? Ah ! *this* is one of the wonders of that redemption which comes through Jesus Christ. If, then, the contemplation of the soul's salvation fills our hearts with love and reverential awe, should not our amazement be increased, when we reflect that the love of God extended to this miserable flesh of ours ?

Does not this show how much God loved *us*? He loved not only the soul, but also the body. Regarding the love of God from this point, we can read with richer emphasis those many precious sentences which declare that love. "Hereby perceive we the love of God, because He laid down His life for *us*;" not alone for our souls, but likewise for our bodies. And ought not this view of the divine love inflame ours? Ought it not set our souls aglow? or, as John Flavel says, "make them hissing hot?" And as love impels to labor and self-denial, so should we abound in works for the Lord. Precisely thus does Paul present the doctrine of the resurrection as warming the heart and animating the zeal. "*Therefore, beloved brethren, be ye always abounding in the work of the Lord.*" And a similar chord does he touch when addressing the Church at Rome: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here is the resurrection stated. Notice now the inference: "*therefore, brethren, we are*

debtors, not to the flesh to live after the flesh." And, with how close an application can we listen to Paul's exhortation, "I beseech you, therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service!" When we include the resurrection in the redeeming love of God, more powerfully these words appeal to us. For we ought now to surrender ourselves to Him just as perfectly as we would desire to be His, in that day when the trump of the archangel shall announce the hour of resurrection.

And as we endeavor to look through the crowd of labors and toils which encompass our pilgrimage, to that sweet rest which lieth at the end, let us associate the body with that rest. It too shall repose from all its hardships, not in the annihilation of the grave, but in the blissful occupations of heaven. As we press onward, with the prize resplendent before our eyes, let us remember that the body has its share in that prize. For the body, raised in the dignity of a new life, shall participate in the blessings of grace.

That crown which comes to the faithful follower of the Lord shall adorn its head. The golden harp shall be grasped by its fingers. Ah! what comfort here for the humble believer, amid his obscurity and poverty! Does he often find it difficult to refrain from envy at the better state of his neighbor? Do his hands toil, while so many others rest? Is he hard at work early and late? Be content! That body, so weary now at night-fall, shall never desire rest from its work in that better land; for it shall roam along the banks of the river of life; and those hands, now callous by toil, shall pluck fruit from the Tree of Life, which is in the Paradise of God. Though you may not be able to adorn your person with velvets, satins and gems, be not envious, for the snow-white linen "which is the righteousness of the saints," shall enfold your body in the place of the winding-sheet. And all thy garments shall smell—not of the mould of the grave, but "of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." When we see one in the streets gathering, from every heap, old pieces of rags and dirty clouts, little would we

think that from those old and stained rags, beaten together in the mill, there should be made such beautiful white paper, as afterwards we see there is. Thus the poor despised people of God may be rejected as the offscouring of all things, and banished from the abodes of affluence; they may be smeared and smutched all over by the smoke of daily toil; they may be in tears and even in blood, both broken-hearted and broken-boned; yet for all this they need not despair, for God will make them one day shine as brilliantly as the stars in heaven, and will write upon their fair, imperial brows His own name forever. The gardener of Elizabeth, wife of Frederic II., had one little daughter, with whose religious instruction he had taken great pains. When she was five years old, the Queen met her one day, and was so much pleased with her, that a short time after, she requested the gardener to bring the child to the palace to spend a day. She approached the Queen with true courtesy, kissed her robe, and modestly took her seat which had been placed for her near the Queen. At dinner she was seated in a position from which she could

overlook the table at which the Queen was dining with the ladies of the court. They watched with interest to see the effect of so much splendor on an humble child. She looked on the costly dresses of the guests, on the gold and porcelain of the table, and the pomp with which all was conducted, and then, folding her hands, she sang with her clear childish voice these words :

“Jesus, thy blood and righteousness
Are all my ornament and dress ;
Fearless, with these pure garments on,
I'll view the splendor of thy throne.”

And the lowliest Lazarus may repeat this precious consolation, as he witnesses a luxury which contrasts painfully with his penury. How better and more effectually can he repress the envy which so naturally rises in his heart !

Again, the doctrine of the *resurrection furnishes comfort amid bodily distresses*. Much of man's suffering is in the body, and arises out of its construction, and springs from its exposure. Capable of great endurance, the body

is yet exquisitely sensitive. It can brave the rigors of extreme cold, while it smarts under the prick of a needle. It is not strange, then, that such an organism should often quiver with pain.

Weary years God often causes his beloved thus to suffer pain. Not a night passes without wakefulness and tossing. Sharp pains dart through all our bodies, making us cry out oft times. Many have a bodily ailment which, though it seldom confines them in a sick chamber, still suffices to render them familiar with pain. Perhaps, like the low grumbling of a volcano, its dull throbs scarcely ever cease in the flesh. Now, how consoling to know that these are not inherent to the body! They have come in through sin. Like thorns and thistles to the soil, they were sown by man's transgression. And when sin ceases, these shall remove. Pain and sickness, therefore, are the mere accidents of the body, which it encounters in this pilgrimage through sin.

In like strain we may speak of all kinds of physical defects. The infirmities of deafness, blindness and lameness are only temporary. Likewise those deformities which were born

in the body shall cease with this present structure. That new tabernacle for the soul will have none of the disproportions, nor ugly stains and open seams which have made this so unsightly and untenable. We must not associate these too closely with the body. For they are like the dust and mud which have adhered to the traveler's garments, but which he will wipe off when he gets home. The deaf shall hear, the blind shall see, and the decrepit be strong in the City of our God. Our Lord darkly imaged this in the miracles He performed. As has been stated on a former page, the largest part of His miracles were such as restored the body and its organs to the full and normal use of their powers. So, by a like energy, will He bring back the bodies of His saints to more than pristine soundness in the day of the resurrection of the dead.

Then let us soothe these disturbed thoughts as we regard these bodily ailments in ourselves and in others. That palsied frame of parent, brother, or child, which now so grieves your heart, will meet you on the resurrection day without the unsteady hand and shambling gait.

Those misshapen limbs and all the distortions practised on these bodies by rheumatism—that rack upon which so many of the human race are stretched—are only the warpings of the timber, caused by the heats and strainings of this mortal state. Now all these shall disappear when this corruptible puts on incorruption. And thus for ourselves and others we may repeat the hopeful words of Paul: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”* Ah! many a pious heart can exclaim, “In this body I *do* groan being burdened, not that I would be *unclothed*! I do not desire to cast off the body, as a worn out tenement

* 2 Cor. v. 1, 4.

fit only for fuel ; but I desire to be ‘ clothed upon that *this mortality* may be swallowed up of life ! ’ ”

Paul drew comfort and courage, amid all his sufferings and toils, from the doctrine of the resurrection of the dead. If our attention has not been directed to this aspect of his experience, we shall be surprised to find how constantly he looks from present hardships and struggles *in the body* to the full fruition of bliss only to be had in the resurrection of that body. “ We are troubled,” he exclaims, “ on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. * * * Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.”* And again, “ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suf-

* 2 Cor. iv. 8, 9, 10 and 14.

ferred the loss of all things." Paul had given up much for Christ's sake, and exposed himself to great perils. All this he did cheerfully, and counted it but dung in comparison with the priceless hope, "that I may know him and the *power of* his resurrection, and the fellowship of his sufferings * * if by any means I might attain unto the resurrection of the dead."† Hence the *power* of Christ's resurrection to Paul as a believer, was the assurance that as Christ rose, so also should his body be recovered from the grave. Oh ! if the man could say this who was in stripes above measure, in prisons more frequent, in deaths oft ; who five times received forty stripes save one ; who was thrice beaten with rods ; who once was stoned ; who thrice suffered shipwreck ; who a night and a day was in the deep ; who was in perils of robbers, and perils by the heathen and by his own countrymen ; who was in perils in the city, in the wilderness, in the sea ; who was in hunger, in thirst, in cold, in nakedness ! What a catalogue of suffering ! If the man who

† Phil. iii. 8 and 10.

endured all these was sustained and cheered by the hope of the resurrection, how ought the blissful anticipations of that resurrection suffice for all our bodily sufferings, and all our earthly privations!

Once more. *The doctrine of the resurrection administers comfort to the bereaved who have buried Christian relatives and friends.*

How seldom do mourners seek consolation from this source! And yet the resurrection was a large ingredient in the cup of consolation which Paul presented to the Thessalonian believers, as the means of assuaging their sorrows. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and

with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*"* Now these words in their connection disclose this fact. These Thessalonian Christians did not mourn because their kindred were dead; but their grief was twofold. There was a doubt expressed by some as to the fact of a resurrection, and a consequent fear that the dead were cut off from the hope of eternal happiness. The other cause of grief was, that though the dead would rise again, yet that event would be a long time *after* the resurrection of those found alive when the Lord came. And as they evidently expected that the Lord would soon appear, even within their lifetime, a cause of their sorrow was that they should not rise in company with their kindred, and perhaps that they would be separated from them forever in distant parts of the same realm of bliss. Now Paul corrects

* 1 Thes. iv. 13, 18.

these erroneous apprehensions, and directs their minds to the *true facts* of the doctrine as sources of consolation. And these were, that they and their deceased Christian friends should rise together, and in one redeemed and glorified band enter heaven. On this account they were not to mourn with such extravagant demonstrations, as did the heathen around them; but rather to temper their grief by a consideration of these hopeful revelations of Christianity. How seldom are the thoughts of mourners turned in this direction! We endeavor to console them, as they weep around the departed believer, by assurances that the loved one is in heaven, and is relieved from the pains, distresses, and anxieties of this life. But why do we not allay their grief by telling them of the resurrection? We can say, as we point to the pallid form, that body, through which you knew your departed, is to be in the power of death only for a season. *It* is not to be annihilated any more than is the soul. *It* rests in the grave, while the soul rests in heaven. You shall see that body again as surely as you see that soul. You shall behold your parent, your husband, your

wife, your sister, your brother, your child, as once they were, composed of soul and body. These united shall form that person, over whose body you now shed tears. Do not imagine you shall never see that dear form again. It, assuming its *personal identity*, shall greet you again. How do you know but smiles may again irradiate that countenance? but that this cold hand shall again respond to affection's pressure? but that this deaf ear shall again thrill at the tones of your voice? These are the topics of consolation which arise from a consideration of the resurrection of the dead. This view lends importance to, and confirmation of, the idea so generally held and so fondly cherished, that we shall recognize our friends in the future state. . We have referred to the probability of such a degree of resemblance between this body and the resurrection body, as that the latter can be called the same body. Now in this we have the ground-work for recognition. If nothing but the soul exists hereafter, how difficult would be this recognition! The same difficulty would present itself if all bodies were alike in the resurrection. But admitting the doctrine of Chapter

vii., this recognition becomes plausible and intelligible. As then we weep at the grave, we should beguile our sadness by thinking of that happy state the body mouldering below will enter on the resurrection day. And why be wrung with distress as you gaze upon the marbled features, if you can say, *asleep in Jesus*? Why agonize over the cold body? It is asleep! Is the slumbering of an infant an object from which you shrink? Is it not rather a sweet sight? You place your hand upon the brow and you kiss the lips of the sleeper. Why then draw back and not touch that cold flesh? Why hesitate to kiss those lips which part no more with love's accents? No! they cannot respond. And yet imprint upon them love's own sign, in the exercise of Christian faith, that those lips, which now you press in an agony of grief, shall open and call your name as you come out of your grave. Thus exalted faith may recognize in the pallid corpse a sweet sight—only asleep in Jesus!

Blessed sleep, from which none ever wake to weep! And as you would not disturb the infant's heavy slumber, so you could not in

all your longings, say, "Lazarus, come forth." And why be loth to lay that body in the grave? Does the mother hesitate to put the infant out of her arms into its little bed, where it may repose more sweetly? And the grave is the bed—so grateful to myriads of Zion's foot-sore pilgrims, where the body shall slumber on until the day of the Lord Jesus.

"As death makes inroads upon the believer's circle, as those who love our Lord are one after another taken away from his earthly fellowship, still he may console himself with the hopes of the resurrection. He may say, let my friends fall around me—let me receive their last sigh, and close their dying eyes—let me follow to the grave the sweetest solace of my life; she who was my joy in sorrow, my star in darkness; who watched around my sick bed; whose kindness took from languishing its discouragement, and from anguish its keenness; she who walked life's vale with me, hand in hand, she must go down to the grave in silence! *but Lazarus, my friend, sleepeth. If I believe, I shall see the salvation of God.*"*

* Spencer's Sacramental Discourses.

Finally, *the doctrine of the resurrection is calculated to produce resignation to death.* It is at the close of Paul's elaborate argument on the resurrection, and when his heart was warmed by the contemplation of it, that his emotions broke forth in the memorable words, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. *O death, where is thy sting? O grave, where is thy victory?"*

"How perfect is the triumph of our religion! There is something awful, dreadful, in the dissolution of the body. Death is the dread of nature. Every beast fears it. Every bird shrinks from it. They utter no other cry so piercing as their death-cry. The fear of death seems to awaken in all living creatures the most tormenting distress. And when I think of my own dissolution, when I say to myself, these limbs shall stiffen, this tongue shall falter, the blood shall curdle in my veins, I seem to be contemplating the most distressing subject. My coffin! my funeral! my grave! I shudder at them. But

Jesus Christ flings glory across the gloom. He wore grave-clothes, and hallowed the dress of the dead. *He* went down into the sepulchre, and softened and sanctified the bed of the believer. The believer, then, sinner as he is, may glory in Jesus Christ. He may say to himself, let this body die—let it be hidden in darkness and moulder into dust; it belongs to Jesus Christ; he has made it *the temple of the Holy Ghost*; true, he will take down this tabernacle, but he will build it again; *in my flesh shall I see God.*”*

The hope of the immortality of the soul, and of its eternal bliss through Jesus Christ, causes the believer to exclaim “for me to depart and be with Christ is far better.” And the hope of the immortality of the resurrection-body, and of its abiding happiness, should remove the last vestige of his unwillingness to depart. It should sever the last tie that binds him to earth. “The grave is not to him the gloomy abode, the permanent resting-place of the body; it is a place of rest for a little time, grateful, like a bed of

* Spencer's Sacramental Discourses.

down to a wearied frame, where he may lie down and repose after the fatigues of the day, and gently wait for the morning. He has nothing to fear in the dying pang, the gloom, the chill, the sweat of death. He has nothing to fear in the darkness, the silence, the coldness, the corruption of the grave.”† What though worms destroy the body, and the damps of the tomb gather over his flesh! These are no more to that body than are the fogs of night, which shall disappear when the sun of righteousness breaks out in the heavens at the trumpet’s sound. This is the road to immortality, “Unless a grain of wheat die, it abideth alone.” And though that flesh crumbles, it springs up again to incorruption and immortality. All the accessories and equipments of the grave are merely the unsightly implements for moulding a corruptible form into an incorruptible. For so polluted has the flesh, even of the saint, become by sin, that no cleansing process could purify the tainted constitution. So complete is the ruin, that it admits of no repair. The body

† Barnes.

must be reduced to its primitive element, and undergo the purifying process of the grave.

We do not dread the darkness of the night when our senses are locked in repose, and why should we feel alarmed to fall asleep in Jesus? He will watch our dust with a more wakeful eye than the fond mother keeps vigils over her sleeping babe. As then, with the joy of God in his heart, the faithful in Christ expires, whispering, "Into thy hands I commit *my spirit*, for thou hast redeemed me, O Lord God of truth;" he can also add, "As for me, I will behold thy face in righteousness; I shall be satisfied when I *awake with thy likeness*."

"Thrill my mortal frame with gladness,
Fear not though thy vigor wane,
Give not any place to sadness,
Christ shall raise the dead again,
When shall sound the trump of doom,
Piercing, rending, every tomb.

"Smile, then, that cold dark grave scorning,
Smile at death and hell together;
Through the free air of the morning,
To your Saviour ye shall gather;
All infirmity and woe,
'Neath your feet then lying low.

“Only raise your souls above
Pleasures in which earth delighteth;
Give your hearts to him in love,
To whom death so soon uniteth;
Thither oft in spirit flee,
Where ye would forever be.”

CHAPTER IX.

CARE OF THE DEAD—CEMETERIES.

I am a stranger and a sojourner with you ; give me a possession of a burying place with you, that I may bury my dead out of my sight.
—Genesis, xxiii. 4.

Still hallowed be this spot, where lies
Each dear loved one in earth's embrace !
Our God their treasured dust doth prize,
Man should protect their resting-place.

A corpse is not a carcass to be dragged hither and thither ruthlessly. It retains much of the sacredness attached to the human person. Indeed, the lifeless body of any animal cannot be regarded with indifference by the serious minded. A tender heart cannot look upon that which once breathed, moved, and sprang with the alacrity of life without a feeling of sadness. We cannot regard the carcass of a beast with the unconcern that we behold the same animal chiseled in statuary. An Eastern fable represents our Lord as once passing, with his disciples, where a dead dog lay, and while most of them laughed at an

object so mean, and some repulsed it with disdain, he tenderly stooped to it and said, as he touched it, "Ah, but its teeth, pearls are not whiter!"

When the murderer has done his bloody work, must not the prostrate form which lies at his feet, and which but just now ceased to beg for life, often break open the fountains of his soul, and flood his heart with emotions that might well sink him to despair? No wonder that the murdered corpse, with its ghastly wounds and pallor, and expiring gaze, haunts his vision in broad day amid the busy scenes of life, and floats before his eyes like an *ignis fatuus*, through all the sleepless hours of night. The ghost of the murdered Banquo is a part of a tragedy, which has been re-enacted many a time in the life of the man who has imbrued his hands in human blood. The very form that was smitten down is painted on the eye.

The missionary Moffat relates the following: "I visited a chief who lived some hundreds of miles from our mission station in Lattakee. He had made himself famous by his conquests, and had become the terror of

the country. In a conversation which I had with this man of war and of blood, I took occasion to speak of the resurrection. The chief understood me. 'What,' he cried out, quite beside himself, 'what are those words of yours about the dead? Shall the dead arise?' Yes, all the dead will arise. 'Shall my father arise?' Yes, your father will rise. 'Shall all who have fallen on the field of battle come to life?' Yes. 'And all who have been devoured by bears, tigers, hyenas and crocodiles, shall they all live again?' Yes, they will appear in the judgment. 'And those whose corpses have fallen upon the sand of the desert, and have wasted away, and their ashes scattered to the winds, shall they too rise?' This question he put with an air of triumph, as if he had stopped my mouth with it. Yes, I answered, not one of them will be forgotten. The chieftain fixed his eyes upon me: 'My father,' said he, as he laid his hand upon my breast, 'I love you much; your visit and your presence have made my heart as white as milk. The words of your mouth are as sweet as honey; but what you say of a resurrection is too hard to be under-

stood. I will not again hear it said that the dead will rise. The dead will not arise!" What, said I, can a man who has been so enlightened, throw away his wisdom and turn aside from understanding? Tell me, my friend, why must I be silent and speak no more of the resurrection? At this he raised his arm that was so mighty in battle, swung it to and fro as if about to hurl a lance, and exclaimed: "I have slain my thousands; shall they arise?" "

Throughout all time a sacredness has been associated with the human body. Man cannot shake it off, even if he would. A Diogenes might reply, when asked what shall be done with your body after death, "hang me upon a tree, with my staff in my hand to scare away crows," but he has few sympathizers. There rather dwells in every breast the desire expressed in the Oriental benediction—"May you die among your kindred, and be laid with your fathers." In all countries the rites of sepulture have been regarded as a debt so sacred that those who neglected to perform them were thought infamous. The Greeks and Romans called these rites by words

—*justa, νομιμα*—implying the inviolable obligation which nature has laid upon the living to perform the obsequies of the dead. They were extremely solicitous about the interment of their deceased friends; so that they would purchase the body which had fallen into an enemy's hand in battle, and use the most strenuous efforts to rescue their kindred from an ignoble burial. For they believed that souls could not be admitted into the elysian fields until their obsequies had been performed; and that if they did not obtain the rites of burial, they were excluded from the happy mansions for a hundred years. By the Mosaic Law the remains of malefactors and of the slain were to have an interment. Vengeance was not to be wreaked on the lifeless flesh.

Now all this was not the mere promptings of a love for one's species. There was connected with it the religious element. Man treated his dead with all this regard, because there yet lingered the half-recognized consciousness that the human body was more precious than the carcass of a brute; not merely because a soul once was in it, but be-

cause that flesh was reserved for a future use. It is true the idea of a resurrection was not recognized in their respect for the dead. But we often act from great principles of humanity and religion, when we are wholly ignorant of the hidden source of that action. As corroborating this view, we find not only vastly more care taken of a corpse than of the carcass of a beast, but there was interwoven with funeral rites the ceremonies of religion. Among all nations burial services were and are consecrated by the pious acts of their faith, requiring the sacred offices of the priests.

It will be a suitable conclusion to these chapters, in which the body of man has been under consideration, to inquire how man has been wont to treat the body of his fellow-mortal after death. This will lead us to present a brief account of the funeral rites of former times, and the places of burial.

In the most ancient times the Romans *buried* their dead. But the practice of burning was early adopted from Asia, and both burning and burying continued to be practised

more or less until the introduction of Christianity. Among the Jews bodies were always buried. In the case of persons of exalted rank there seems to have been a burning connected with the funeral. Such was the great burning made for king Asa. On these occasions the bed, furniture and vessels used by the deceased, were placed on the pyre. The grave-clothes were probably of the fashion worn in life. The body was swathed and fastened with bandages, the head being covered separately. Previous to this, spices were applied to the corpse in the form of ointment, or they were inserted between the folds of the linen. Hence our Lord's remark, that Mary had anointed his body for the burial. A hundred pounds weight of myrrh and aloes were purchased by the women who went to the tomb on the morning of the resurrection. King Asa is said to have been laid in "a bed of spices." The closing the eyes, the kissing and the washing the corpse are customs common to all nations. In the latter days of the Roman Republic, and under the earlier Emperors the corpse of a man of wealth was anointed with oil, and perfumed by the slaves

of the undertaker. A coin was placed in his mouth to pay ferriage over the styx. The body, dressed in the best robes the person had possessed while living, was placed in the vestibule of the house, with its feet toward the door. If the deceased had received an honorary crown, it was placed upon his head. The bier was often strewn with flowers, and a branch of cypress was placed before the door. Among the Jews coffins were seldom used, since they buried mostly in caves, or rock-hewn sepulchres, around the sides of which niches were made large enough to hold the body. Hence, in the burial and resurrection of our Lord, no mention is found of a coffin. But among the ancient Greeks and Romans coffins were made of baked clay, or earthenware. And in those cases in which the body was burned, the bones and ashes were placed in urns, which were preserved in tombs, built commonly on the roadside without the city gates.

The custom among the Egyptians of embalming is of great antiquity. In the time of Jacob, it was well known and universal in that nation. Various reasons have been as-

cribed for the practice, but none of these as yet has stood the test of research. A vast amount of pains and money was expended on bodies thus prepared. A mummy of the first class had a thousand yards of linen wrapped about it. It was encased in a beautiful sarcophagus, which was often decorated with gold-leaf. It is a remarkable fact that few mummies of children have been discovered, although the custom of embalming those of earliest years was practised.

Burning the body was very general by Greeks and Romans, and still prevails among several nations of Asia and the East Indies. In the interior of Asia the custom is of very ancient date, and has been of long continuance. It seems to have originated out of friendship to the deceased, whose ashes were preserved, as we cherish a lock of hair. Kings were burnt in cloth made of asbestos-stone, that their ashes might be preserved pure from mixture with the ashes of the fuel, or of other substances on the pyre. Burning was forbidden to infants who died before teething. Such were entombed, unburnt, in the ground

in a particular spot, set apart for this purpose. Burning was also denied to suicides.

Among the Romans the funeral took place at night. The procession was headed by musicians ; these were followed by hired mourners. After these came the freedmen of the deceased, who sometimes amounted to a considerable number, wearing the cap of liberty. Immediately preceding the corpse went persons bearing waxen masks representing the ancestry of the deceased. The family followed the corpse ; the men, contrary to the usual custom, with their heads covered ; the women with their heads bare, their hair disheveled, and often beating their breasts, and uttering piercing cries. If the rank of the deceased warranted, the procession passed through the forum, and an oration was there pronounced over the body.

A marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies. Job arose and rent his mantle, and shaved his head, and fell down upon the ground on ashes. In like manner his friends rent every one his mantle, and sprinkled dust

upon their heads, and sat down with him on the ground seven days and seven nights, and "none spake a word unto him." Among the particular forms of mourning observed and mentioned in the Bible, were rending the clothes, and dressing in sackcloth; ashes, dust, or earth were sprinkled on the person; black or dark colored clothes were worn; ornaments were removed; the head was shaved; there was fasting, or abstinence in meat and drink. When we turn to the heathen we find similar manifestations of grief. Among the ancient Egyptians, when a man of any account died, the females among his relatives smeared their faces and heads with mud, and ran through the streets with loud lamentations, and striking their breasts. The men beat their bared breasts in like manner. The bereaved Greek tore his hair and flesh, and beat the breast to the sound of the lute. Many of the same customs yet prevail where Christianity has not come to moderate grief and subdue these violent demonstrations of sorrow by the hope of a blessed immortality for those who die in Jesus. Among the Arabs, the men are silent in grief, but the women scream, tear their hair, hands

and face, and throw earth on their heads. In Persia, mourning lasts forty days; for eight days a fast is observed, and visits are paid by friends to the bereaved relatives. On the ninth day the men go to the bath, shave the head and beard and return visits; but lamentations continue for two or three times a week until the fortieth day. Mourners are hired at the obsequies of Hindoos and Mahommedans, as in former times. This art of mourning is only to be acquired by long practice. These professional mourners are often hired to visit the grave on the third, seventh, and fortieth days, where they say prayers at the tomb, strew flowers, and distribute food to the poor.

We come now to the *place* of burial. The desire to possess a burial-ground for the family, where kindred may repose side by side, even as they live under the same roof, early shows itself in Biblical history. And it is not a little remarkable that the first mention of such a consecrated spot for the safe-keeping of the departed, is in connection with the Father of the Faithful. As though Abraham's strong faith, as he bowed in tears over the lifeless

form of the wife of his youth—her who had been the companion of his wanderings, and the sharer in his hopes and fears—even then “looked for a city which hath foundations, whose builder and maker is God.” The scene presented in Genesis is pathetically sublime. That distinguished chieftain, honored for his virtues, and powerful in the magnitude of his possessions, stands before the sons of Heth, who owned the soil, and with choking utterance says: “I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight.” With generous response they replied: “Thou art a mighty prince among us; in the choice of *our* sepulchres bury thy dead; none of us shall withhold from thee *his* sepulchre, but that thou mayest bury thy dead.” This large-hearted proposal, however, Abraham could not accept. He did not wish to mingle his dead with the remains of others. He and his were a chosen seed. They were to be distinct from all other people, and that distinction was already begun. He could not, therefore, permit this distinction to be obliterated at death. The result was that Abra-

ham purchased a field containing a cave; and this was the only land, in fee-simple, that he or his descendants held for four hundred years. In that cave he and his immediate posterity were laid 3,700 years ago, and there they are believed to rest until this day. No one in modern times has been permitted to enter that cave. As a special favor the present Prince of Wales and two of his suite were allowed to see the entrance of the cave, but not to enter. With jealous care the Turk watches the mouth of this cave—God's keeper of the dust of the Patriarchs.

Palestine abounds in caves like that of Machpelah. And these natural cavities, enlarged and adapted by excavation, or else artificial imitations of them, became the standard type of sepulchre. These, when the owners' means permitted, were commonly prepared in advance, as in the case of Joseph of Arimathea. They were erected in gardens, by roadsides, or even adjoining the dwelling-house. Joshua was buried in his own inheritance in Timnath-Serah; and Samuel in *his own house*, at Ramah—which probably means in the gar-

den attached to the house. Joab, too, was buried in his own house in the wilderness.

David established a burying-place for his dynasty in Hebron. In this one half of the twenty-two Kings who succeeded him in Jerusalem were buried. Of them it is merely stated that they were buried in "the sepulchre of their fathers." In this sepulchre, however, were placed only those who so reigned as to secure the approbation of the people, and the commendation of God. And it is recorded as the highest honor which could be conferred on the good priest Jehoiada, that "they buried him in the City of David among the kings, because he had done good in Israel, both toward God and toward 'His House.' " *

This Westminster Abbey of Judea, so far as we can judge, was originally a natural cave in the hill of Zion, and in immediate proximity to the Temple. This was improved by art, and, like many rock-hewn tombs, consisted of one large room at the entrance, with which other rooms were connected by narrow passages. Around the sides of these rooms,

* 2 Chron. 24. 16.

in most instances, receptacles or holes were hewn, about large enough to contain a corpse. The head of a family, in preparing such a sepulchre, commonly provided space for more than one generation, and thus were formed galleries, or connected rooms of sepulchre. It was in one of these, probably abandoned and without an owner, that the demoniac of Gadara was housed. They were large enough to furnish comfortable shelter in that mild climate.

The Jews, although singularly free from the pomps and vanities of funeral magnificence, were, at all stages of their independent existence, an eminently burying people. From the time of their entrance into the Holy Land, until their expulsion by the Romans, they attached the greatest importance to the possession of an undisturbed resting-place for the bodies of their dead; and in all ages they have manifested the most marked respect, if not veneration, for the sepulchres of their ancestors. It was deemed a misfortune, or indignity, to be excluded from the family sepulchre. Hence so great anxiety was shown, and so great efforts made to reclaim the re-

mains of Saul and his sons from the Philistines, that they might be placed in his father's tomb. It was also a token of profound feeling towards a person not of one's family, to wish to be buried with him, or to give him a place in one's own sepulchre. Thus Ruth exhibited her affection for her mother-in-law in the most emphatic manner, when she said: "Where thou diest I will die, and there will I be buried." It was also a noble tribute of high esteem, which Joseph of Arimathea manifested toward the despised Nazarene, when he took the body of our Lord to his own tomb. He incurred, thereby, the hatred and malice of the Sanhedrim to an extent we little reckon. It was a manly stand for Jesus Christ, which we do not sufficiently appreciate. Few, however, could indulge in the expense of a rock-hewn tomb. Taking all that are known, and all that are likely to be discovered, there are not a thousand of these around Jerusalem, which city, in the days of its prosperity, must have had a population of forty thousand. The greater portion of the people therefore, then as now, must have been content with graves dug in the earth. These

rock-cut sepulchres were peculiar to Palestine, and arose out of the mountainous character of the country, which abounded in caves, as do the mountainous regions of Kentucky. The usual places of interments among the Greeks and Romans were suburbs of the cities and fields, but especially the wayside. We have a few instances of persons buried in cities, but it was a favor allowed only to those of remarkable merit. The Greeks, before they adopted the Phrygian method of burning the dead, had their *koimatarion*, or sleeping-place. And at Rome the Appian Way was lined for miles with sepulchres and urns. In Babylon and Egypt there were immense burial-places, which are still attested by the ruins and the mummies which have been discovered. Said an Arab to a French savant, pointing to an immense plain of fifty square leagues, "all this is mummy."

Burying in churches was not allowed for the first three centuries. It was also prohibited severely by the Christian Emperors for many ages afterwards. Yet Christians early introduced the custom of building their churches over the graves of martyrs, and then

of leaving a space around the church for interments. After a time the kings and emperors were allowed a burial in the church porch. In the sixth century the people began to be admitted into the church-yards, and some princes, founders and bishops into the church itself. The custom has prevailed all over christendom of having a burying-ground around the church.

Among Christians the body has generally been laid with the head toward the west. Whether it arose from tradition, that such was the disposition of our Savior's body in Joseph's sepulchre, as some assert, or, according to others, from a fanciful inference from Christ's words—"For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be,"—and, therefore, lying in the last sleep with the head toward the west would be the most convenient position for the awakening body to rise up and catch the first glimpse of the Son of Man,—cannot be determined. But it is a custom generally observed, although there are many violations of it. In some graveyards the bodies lie all ways. So that quaint

Sir Thomas Browne, who wrote on this subject nearly two hundred years ago, might well say : “ This body, whose head is towards the north, was a Persian ; that, whose head is towards the east, was a Phœnicean ; whereto pertaineth that third, which looketh towards neither cardinal point, were difficult in the conjecture ; but this fourth, whose head is towards the west, is, past controversy, a Christian, to whatsoever nation he pertaineth.”*

In cities and towns, as population increased and interments became more numerous, burial-grounds around churches became entirely too small for the necessities of the public. Under such circumstances the accumulation of bodies within a limited space led at each new burial to scenes shocking to humanity, while the disengagement of gases resulting from their decomposition, proved deleterious to the general health. In some of the poorer districts of London the soil was raised two, three, and even four feet by the interment. And within thirty years, in a space of 318 acres, 1,500,000 bodies had been interred.

* Bibliotheca Sacra, 1849.

Thus in that city, and in others, the necessity became imperative to establish large public cemeteries placed beyond municipal limits. Paris was the first to set this example. In 1804 a tract of land was purchased by the city authorities for a burial-place. It was laid out in walks, avenues and alleys. It was adorned with trees, shrubs and flowers. The name Pere la Chaise was given to it, from a Jesuit father, who once owned the tract in part. At a later period three other cemeteries were established about the city. This was the beginning of those rural and suburban cemeteries which have sprung up in the vicinity of almost every town. These secluded resting-places for the dead, where they may repose until the resurrection day, are rapidly growing in public favor. And most justly too. They commend themselves to our Christian faith, and to our filial respect for our ancestors. That was a natural feeling of the heart which prompted Jacob to exact of his son Joseph the promise that he should be laid in the family sepulchre at Machpelah. And the more home-life is cherished, the stronger does this sentiment show itself. We have our

families gathered around us in the great events of life. We seek to have them with us at the wedding festival, at the annual gathering, and at the death-bed. It is therefore the consummation and perpetuation of this same emotion, to lie in the midst of our kindred ; so that when we rise at the resurrection, we may find ourselves again surrounded by our beloved.

“ Room for the dead ! they cannot rest
Where busy feet and careless tread
May trample o’er the silent breast,
May echo o’er the fallen head.

“ We build them here a pleasant shrine,
From noise and tumult far removed !
Where the golden glow of day’s decline,
Shall gild their graves—the lost and loved.

“ The summer air shall breathe of flowers,
That deck each mound and lowly bed,
Wild blossoms, fresh from forest bowers,
Be scattered o’er the silent dead !

“ Here shall they sleep—the young, the old,
The brave of mein, the fair of form ;
And childhood, with its locks of gold,
Shall find a covert from the storm.”

Impressed with the reality and full import

of the resurrection of the dead, with what importance and interest is the cemetery invested! It is the Beth-haim—the house of the living. “The grave is mine house.” How truthful these words of Job! Yes! the grave is our *house*, while our dwellings of wood and brick are only tents in which we lodge for a season. The grave is the *house* in which our bodies shall remain ages and ages, we know not how long. Pilgrim on life’s journey, think, when thou passest the city of the dead, there is the city where my travels shall end! there is my *house*, into which my body shall enter when God comes for my soul! *That grave* is my house, and not this habitation which I call my home, and which I garnish with the desirable things of earth. That narrow place is the *house* appointed for all the living. There the dead are *housed* for the resurrection day.

The cemetery is the Friedhof—“the *court of peace*.” No rude alarms, nor boisterous shouts invade those dwellings. Storms cannot enter them. They are impervious alike to cold and heat. It is a populous city, and yet, as in ash-covered Pompeii, you hear

no sound as you tread its streets. No face is seen in the window, nor voice of weeping or joy breaks upon the ear. Though it teem with children, their merry laugh is never heard. Not an angry word breaks the awful peace which the King of Terrors has imposed. Life-long enemies and bitterest foes repose side by side. The warrior, whose ear could catch even in sleep the approach of battle, and who was prompt to buckle on the armor, no longer is stirred by the mightiest conflicts.

‘ The wicked there from troubling cease,
 Their passions rage no more ;
 And there the weary pilgrim rests
 From all the toils he bore.

There rest the prisoners, now released
 From slavery’s sad abode ;
 No more they hear the oppressor’s voice,
 Or dread the tyrant’s rod.

“ There servants, masters, poor and rich,
 Partake the same repose ;
 And there, in peace, the ashes mix
 Of those who once were foes.”

Tread lightly ! On such a soil who can tell
 what lies beneath ! The careless foot presses
 now on the maiden’s breast, and now on the

infant's form. How much sorrow do these graves represent ! What bitter tears have wet this sod again and again ! How many hearts have been rent here ! It is a Bochim, a place of weepers, as well as a sleeping-place. It is a memorial of sorrows and griefs the most agonizing. It is the pillory of eternal justice, where every culprit sooner or later is bound. And by these mounds is printed God's irrevocable decree, "the wages of sin is death."

Sacred ground ! There slumber in these clods of the valley redeemed souls, "their bodies still united to Christ." The believer's grave, however lowly, is hallowed ground. He may have been diseased in every organ, and a beggar like Lazarus, but while angels bore the soul to Abraham's bosom, God takes care of his dust. And though a worm and no man was laid in that grave, yet, as from the chrysalis' tomb, shall come hence a beauteous form, incorruptible, immortal, even like unto Christ's glorious body.

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